WITHDRAWN
FROM STOCK

A Book of the Charges

OF THE RIGHT REV.

Alexander Chinnery Haldane, D.D.

Sometime Bishop of Argyll and the Isles

EDITED BY

ELEANOR C. GREGORY

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INTRODUCTION

In addition to the bringing out of his Charges, with which the Bishop of Argyll entrusted me, he further enjoined that in some preface or introduction it should be made clear that he lived and died in full sympathy with the teaching of the Gospel in its fullness and simplicity usually associated, in the non-controversial sense, with the term "Evangelical." I cannot do better than give the words wherein he sums up these instructions, for they fitly testify to the charity and humility of his spirit; and explain why, in the language of the poor people among whom he lived, and whom he served both as friend and pastor, he is always alluded to as "the holy Bishop."

". . . I hope it will be recognized that throughout my ministry, and especially in my Charges, my sympathies have been with what is commonly called the 'Evangelical' party, without, of course, any sympathy with what nowadays is called Protestantism in general, and Calvinism in particular. From this position I have never intentionally swerved, even though I may have expressed myself at times in

different language. Above all, to my dear friends of the Evangelical party, I am anxious to say that I earnestly hope that no words of mine may possibly grieve them. If such words are met with, I hope they may be eliminated. I am painfully conscious of the fact, not only apparent to me, but much more apparent to others, that I am greatly over-rating the importance of my writings. I shall be thankful if in some way, either at the beginning or the end, you will write something to express my heartfelt sense of my personal insignificance. Of this I am most truly conscious in my own mind. *I am therefore most anxious to have this made very prominent.*"

His high conception of that which every Minister of CHRIST has faithfully undertaken to make manifest in his life, as well as in his doctrine, and which is at the same time the *minimum* that truth and sincerity can grant in fulfilment of the actual vow, together with the direct appeal to the conscience, would justify the publication of this volume, even apart from his dying wish.

ELEANOR C. GREGORY.

S. PAUL'S DEANERY,
September, 1906.

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A BOOK OF THE CHARGES

OF THE RIGHT REV.

ALEXANDER CHINNERY HALDANE,

Bishop of Argyll and the Isles

I

Our Preaching—Our Eucharists—Our Prayers and Daily Offices — Fasting and Abstinence — Pastoral Charity — The Constraining Love of Christ.

My Reverend Brethren,

Once more through the grace of our Lord Jesus Christ, we, the Clergy of this Diocese, are assembled in this House of God, that we may speak together of the things pertaining to His Church and Kingdom. May the Holy Spirit Whose Divine Assistance we have just invoked, be present with us to guide and direct us, so that all we think, and say, and do, may be overruled for good according to His own gracious Will!

. . . . . .

It is our duty one and all to look a little below the surface, and to ask ourselves questions more heart-

searching than those which may be answered by a mere reference to outward facts and statistics. In so doing let us place ourselves in the Presence of our Lord Jesus Christ, Whose servants we are, Whose commission we hold, and to Whom we shall have to give account in that great Day, when He shall come again to be our Judge.

Let us, then, examine ourselves as to our work and ministry, and let us ask ourselves how we have been fulfilling our solemn duties as Ministers of Christ, and stewards of the Mysteries of God.

Our Preaching.

In the first place, how has it been as to our preaching? Have we preached Christ's Gospel or have we not? This is no needless question. For the Gospel is a very definite thing, at least, if, when we use that word, we attach to it the same meaning as St. Paul did. The Gospel, as I endeavoured to remind you last year, is the proclamation of the Person and Work of Jesus Christ, true God and true Man, the only Refuge and Hope of our Souls.

The question, then, that we should put to ourselves is not one as to our eloquence or as to our learning, or even as to our piety and earnestness. It is a much simpler question—Have we or have we not made Jesus Christ our Blessed Lord the principal Theme of all our discourses? No doubt we have constantly alluded to Him, and we have ever gone on the supposition that all our faith is built on Him. But I am bold to say

that this is not enough. We ought to have done more, and I hope we have. For not only at the great Christian Festivals, but at all times, it has been our duty to preach fully the Divine Person of CHRIST, and His Redeeming work.

We may and we must, of course, set forth the other truths of Divine Revelation. We must preach about the Eternal FATHER'S great Love, about the Spirit's Grace, about the Blessed Virgin and the Saints, about the Sacraments, about Faith, and Hope, and Love, about Prayer, about the Sacred Scriptures, about Death and Judgment, Heaven and Hell. All these things must have a prominent place in our preaching. But they must all be set forth in their connection with JESUS CHRIST and His Gospel. The FATHER'S Love is revealed and conveyed to us through the SON. By the Ascension of JESUS we have the gift of the HOLY GHOST. The Blessed Virgin is the Mother of JESUS. The Saints are His Saints, the Sacraments are the extension of His Incarnation. Faith, Hope, and Love must have JESUS as their Object. Prayer must be offered unto Him, or through Him. The Sacred Scriptures are the inspired writings which testify of Him. In Him Death and Judgment are robbed of their terrors. Of Heaven He is the central Glory and Joy. From Hell He is the strong Deliverer, mighty to save.

And in thus preaching the Gospel *again and again*, let us remember what we are taught by the Apostle St. Paul, namely, that the riches of CHRIST are

unsearchable. We can never get to the end of them. If we preached continually on some earthly theme, we should soon wear it out. But we can never wear out the blessed Gospel. Congregations may very easily be wearied with sermons about the constitution of the Church, and about the Divine origin of Episcopacy. Still more surely will they be wearied with moral essays on moral duties, such as passed current among the Moderates of the last century, and such as are in a modern dress reproduced by their successors in the present day. Discourses like these *must* weary and grow stale with repetition. But have we ever yet heard of a congregation that was wearied with the Name of JESUS, and tired of the preaching of His Gospel?

Our Eucharists.

Next let us examine ourselves as to the Holy Eucharist. Have we, as GOD'S Priests, offered up to His Divine Majesty, that Pure Sacrifice as frequently and as devoutly as possible? Have we realized that the Sacrifices of the Old Testament, though they were Divinely appointed and graciously accepted, were in comparison with the Eucharist, poor and weak?

Have we realized that upon our altars we have no mere type or figure of an absent CHRIST, but the Real Presence of the Lamb of GOD Who once for all died upon the Cross, but Who now ever *lives*, the abiding Propitiation for our sins?

Remembering all this, have we been eager on every

possible occasion to offer up this Holy Sacrifice and to plead continually with the Eternal FATHER the Merits and Death of His dear SON, in order that we and all His whole Church, both the living and the departed, may obtain remission of our sins and all the other benefits of His Passion?

My Reverend Brethren, it seems to me a very sad thing that the Christian Sacrifice should, in some cases, be only offered up when there is a considerable number of the faithful to be communicated. The Eucharist is doubtless a Feast as well as a Sacrifice, but I am sure we think far too little of it, in its latter aspect; and we are apt to conclude that if we celebrate sufficiently often to meet the needs of the majority of our communicants, we have done enough. But it is not so!

Let us, then, examine ourselves as to how we have, during the year that has gone by, in this respect, exercised our priestly office.

Our Prayers and Daily Offices.

Next, my Reverend Brethren, let us examine ourselves as to our prayers. The man of GOD must be a man of prayer. The Christian Priest must ever be offering up prayers and supplications both for himself and also for his people.

Let us consider the Apostle and High Priest of our profession, even JESUS the Pastor and Bishop of our souls. Not only did He command His disciples to pray—not only did He teach them how, but He has

left to us His own example that we should follow in His steps. He Himself prayed continually.

Behold Him in His Baptism. It was while He was praying that Heaven was opened and the HOLY SPIRIT descended upon Him in a bodily shape like a Dove. Again, when He had entered upon His Public Ministry, we read in the Holy Gospel how that in the morning, rising up a great while before day, He went into a solitary place and there prayed. Then before He chose His Twelve Apostles, He departed into a mountain to pray, and continued all night in prayer to GOD. Then again, when with three of them He went up into another mountain, it was *as He prayed* that He was transfigured before them. So also, when, with the same chosen three, He entered the Garden of Gethsemane, He not only said unto them, "Watch and pray," but being in an agony, He Himself prayed the more earnestly, in that awful hour when, on account of our sins, His sweat was as it were great drops of Blood falling down to the ground. And on the Cross we still hear Him praying to the FATHER—"FATHER, forgive them, for they know not what they do. FATHER, into Thy Hands I commend My spirit." And having now risen from the dead and ascended into Heaven, He is still our interceding Priest. For at the Right Hand of GOD He ever liveth to make intercession for us. In all this He has left to His people, and above all to His Priests, an example that they should follow in His steps.

His Church too has taken means, so far as lies in her

power, that all her obedient sons in the Sacred Ministry, should imitate their Master in the way of prayer. We see this especially in the well-known rule of our own Communion as to this matter, a rule at once both plain and stringent. It runs thus—"All Priests and Deacons are to say daily the Morning and Evening Prayer, either privately or openly, not being let by sickness or some other urgent cause." It may be well to consider these words in detail.

First: they lay an obligation on *all* Priests and Deacons—not merely upon those who have to minister in Cathedrals or large Parish Churches—but on all the Clergy.

Next it is laid down that the two Offices are to be said *daily*—not on Sundays only—not on Wednesdays and Fridays only—not in Lent only—but daily.

Then we are told that they are to be said "either privately or openly." Here provision seems to be made for Clergy situated as most of us are, in this Diocese. In very few of our Highland Churches can we have regular week-day congregations. Yet we are not on this account exempted from our daily Offices. If the appointed Morning and Evening Services cannot be said publicly, the Church tells us they are to be said privately, in our own homes, in our own studies, or it may be, as we travel by sea or land. In short, wherever we go, our Service Books must go along with us. For if we deliberately leave home, even for a single night, without providing for ourselves the means of saying the daily Services, with all their appointed Psalms,

Canticles, and Lessons, we are clearly violating a rule we are bound to obey.

And, my Reverend Brethren, observe further, how guarded our Church is with regard to the exception she makes to the appointed rule. We are all bound to say our Morning and Evening Prayer daily except when we are hindered *by sickness or some other urgent cause.* Now what is an urgent cause? Not one of our own making. This is all the more evident when we compare the present rule with that which existed in former editions of our Prayer Book. Priests and Deacons were enjoined daily to say Matins and Evensong "except they were letted *by preaching, studying of Divinity,* or by some other urgent cause." In short, the Clergy were then left to judge for themselves in this matter, so that if they thought half an hour given to study was more profitably spent than half an hour given to prayer and praise, and the reading of Holy Scripture, they were at liberty to omit their Offices. This liberty has not been continued to us. The exception in favour of preaching and the studying of Divinity has been deliberately expunged, and the word "sickness" has been substituted.

We are, then, *bound* to the daily recitation of our daily Offices. A happy bondage indeed—a bondage in no way inconsistent with the service of Him Who said, "My yoke is easy and My burden light"—a bondage in no way contrary to the law of liberty or to the requirements of that service which is perfect freedom.

Shall we complain if our branch of the Church

requires of her Ministers what is required in every other part of Christendom, and what has been, in some form, required in every age of Christianity? No. We should rather give thanks for this bond of union in prayer and praise, and we should rejoice in this golden chain which unites us not only with our brethren in the Sacred Ministry, who, all over the world, are day by day saying the same Offices—but also with those who have now entered into their rest.

Let us, then, examine ourselves as to this matter. We have enjoyed the dignity that belongs to our Priestly Office. We have expected, and we have received, from our brethren of the laity, that deference to which the Ministers of CHRIST are entitled. But while we have thus enjoyed the privileges of our Order, we ought to ask ourselves, whether we have at the same time fulfilled its obligations, especially this very obvious one.

The saying of Matins and Evensong does not, however, exhaust all that is required of us in the way of prayer. The true Priest must know what it is, in the language of his own heart, to pour out his supplications before his GOD. He must know what it is to bewail and lament his sins, (not only when he is making his formal confessions,) but much oftener, and in the silence of his own chamber, when no human ear can hear, and when no eye but that of GOD is looking upon him. He must know also what it is to plead for his flock collectively, or, as occasion offers, individually. He must know what it is to feed upon JESUS in his heart,

by faith with thanksgiving, through coming to Him often in prayer. He must know what it is to meditate upon the sacred events of His Life and Death, His Resurrection and Ascension, by a prayerful study of the Holy Gospels.

He must know too what it is often to invoke the aid of GOD the HOLY GHOST, on himself in his work, and on his brethren in the Ministry, and upon the whole Church of CHRIST. All this is what I mean, when I say that we must be men of prayer. Let us question ourselves, and see whether in this respect we have lived up to our high calling.

Fasting and Abstinence.

Let us now turn to another point, on which we should practise self-examination. I mean with regard to self-denial. Our Saviour CHRIST has said, "If any man will come after Me, let him deny himself." If the Master thus speaks to *all* who would be His disciples, with how much more solemnity should these words of His come home to us who are His Priests, the Ministers of Him Who, though He was GOD, yet for our sakes became Man, and took upon Him the form of a servant, and concerning Whom it was written that even He, the LORD CHRIST, pleased not Himself?

And as with regard to Prayer so also with regard to Self-Denial, the Church of CHRIST in general, and our own Church in particular, has given us a definite rule. Of course this rule only deals with a certain

species of self-denial, one that to some of us is very easy. Yet the rule to which I allude may be taken as a test of our obedience and conformity to the mind of CHRIST, and as a useful means whereby we may discover whether our own convenience or the authority of His Church has been our ruling motive. Let us, then, turn to our Prayer Book. There in a very prominent position we are confronted with a Table of Vigils, Fasts, and Days of Abstinence, to be observed in the year. Not only does this include the Forty Days of Lent—more than a dozen Vigils before certain Holy Days — the Ember Days, and the Rogation Days; but it also includes all the Fridays in the year except Christmas Day. And this one exception, which is not extended even to such an important festival as that of All Saints, shows how much stress our Church, in common with all Catholic Christendom, lays upon the weekly commemoration of her LORD'S Sufferings and Death. Surely we cannot be true to His precepts as to self-denial, if needlessly or carelessly we disregard this and the other plainly-expressed directions of His Church with regard to fasting or abstinence. What can our brethren of the laity think, if they see us who, by our profession, are bound to maintain the discipline of the Church—if they see us, I say, feasting with others, or making no difference at our own tables, in Lent and on Fridays, as if no yearly commemoration of the wilderness, no weekly commemoration of Calvary, had ever been appointed?

If, then, we would be CHRIST'S true disciples—above

all, if we would be CHRIST'S faithful Ministers, let us examine ourselves as to our self-denial, and in so doing I think we may well begin by discovering how far we have obeyed or disobeyed the letter of the Church's law with regard to fasting or abstinence. The letter of the law is, by comparison, a trifle, and the spirit of self-sacrifice is everything; but let us remember what the Master Himself has said, "He that is faithful in that which is least is faithful also in much, and he that is unjust in the least is unjust also in much." Those who break the Church's law as to prayer and as to fasting, are not the most likely to live in the spirit of self-denial.

Pastoral Charity.

And having thus far examined our priestly lives as to Prayer and Fasting, we are naturally led next to ask ourselves how we have fulfilled our duties with regard to those ministerial acts of charity which must form so large a portion of our work. The Pastor of souls is not principally concerned with giving alms in the ordinary sense of the word. Often he is poor, and to some extent dependent on the offerings of those among whom he is called to minister. Yet we must all remember that our claim to reap from our people worldly things, in the exercise of our calling, is that we have faithfully sown unto them spiritual things. We must be diligent Pastors of souls, and faithful shepherds of our flocks. Our charity, whether or no it takes the form of almsgiving, must always take the

form of real service done by us to those committed to our care. Hear what St. Paul says, "We preach not ourselves, but CHRIST JESUS our LORD, and ourselves your servants for JESUS' sake."

I have already spoken to you of the duty of which we are reminded in the former clause of this Apostolic declaration: namely, that we should preach CHRIST to our people. I would also ask you to join with me in self-examination, as to how we have fulfilled the latter clause, namely, with regard to our duty as the Ministers or servants of our people. Let us remember that this duty is by no means fulfilled when we have preached to them the Gospel on Sundays, or even when we have prayed for them, or have offered up the Eucharist on their behalf. This is much, but it is not nearly the whole. We must be the servants of our people all the week through, if we would be the representatives of Him Who lived His whole life on earth, not to be ministered unto, but to minister. We have to visit not only the sick but also the whole. We have to instruct the ignorant, and not only ignorant children, but also those who in riper years have not the knowledge of the Faith. We have to go after the lost sheep, and seek to bring them back into the right way. Moreover, we have to sympathize with our people in their sorrows, and to comfort them in their troubles. Above all, when death draws near, we have to be frequently at their bed-sides, in order that we may be able to direct their dying eyes to their Crucified Redeemer, and through Him commend their souls

unto God, as to a faithful Creator and most merciful Father.

My Reverend Brethren, we are one and all by our office the servants of the people. Let us realize this and examine ourselves as to how we have served them. *They* cannot punish us even if we neglect them from Monday morning to Saturday night, except, perhaps, by withdrawing from those Sunday services at which we expect to see them; and then in truth they are punishing themselves. But God can punish us, and He will, if we neglect that flock over which He has made us Shepherds, and concerning which we shall have to give a solemn account in that great Day, when the Chief Shepherd shall appear. Terrible will it be then for careless Pastors to hear from Him such awful words as these—I was sick, and ye, the Shepherds of My Flock, visited Me not! Depart from Me! Woe to the Shepherds of Israel that have fed themselves! Should not the Shepherds feed the Flock? Ye have eaten the fat, and ye have clothed you with the wool, but ye have not fed the Flock. Let us, then, examine ourselves, my Reverend Brethren, not only as to our sermons, our Eucharists, and our prayers; not only as to our self-denial and conformity to the rules of the Church, but also as to our personal ministrations among the souls committed to our care.

And may God be merciful to us one and all, and grant that the malediction threatened to the unfaithful Shepherds may never fall upon the head of any one of us here present!

The Constraining Love of Christ.

And now I must draw to a close, and yet I would not end without saying a few words on the motive that should urge us on, in all our priestly or ministerial work. That motive should be, not fear of a coming Judge, but love towards a Personal and ever present Saviour. Love to JESUS CHRIST must be kindled in our hearts by the power of the HOLY SPIRIT, and then in the strength of that love we must go forth to do His work.

Love is the strongest of all motives, and the most fruitful; and love to our LORD JESUS CHRIST, when kindled in our hearts by the HOLY SPIRIT is the strongest of all affections. Like light, it fills the soul with brightness. Like fire it burns up and consumes the defilements of our corrupt nature. Holy love to CHRIST takes possession of the soul in which it has place, and drives out more and more everything that is contrary to itself. It leaves less and less room for the sordid love of the world and the flesh. It completely transforms the heart, so that those who were once carnally minded, which is death, become through love to a Crucified, Risen, and Ascended JESUS, spiritually minded, which is life and peace.

And see how this is all founded on the true Gospel. We cannot love an abstraction, a Christ who is only a myth or an idea, the creation or the development of man's own imagination. But we can love the real living JESUS of the Evangelists, Who came forth from the FATHER and came into the world, nineteen

hundred years ago, and Who then left the world and went unto the FATHER, and for Whose second and glorious Appearing we are now waiting with humble hope.

This JESUS Whom we do love, is none other than GOD made Man, Who dwelt among us, the Child of Blessed Mary, the Royal Babe Who was worshipped by the Kings of the East; the Divine SON Who must needs be early in His FATHER'S House and about His FATHER'S business; the Carpenter of Nazareth, by Whom the worlds were made: the Meek and Lowly One Who from the first suffered Himself to be reckoned among the transgressors and condescended to receive Baptism from the Preacher of Repentance; the Tempted One in Whom there was no possibility of sinning; the gracious Healer of sick bodies and sick souls; the Friend of Publicans and Sinners; the gentle Receiver of the little children who were brought to Him; the meek Lamb of GOD Who bore our sins in His own Body on the Tree; the LORD of Life and Glory, Who for our sakes endured the dark prison of the grave; the Mighty Victor, Who by His Death destroyed death, and by His Rising again restored to us everlasting life; the King of Glory Who in our sight ascended up into Heaven, and Who now lives and reigns there in that very Body in which He suffered, and with which He shall return to this world when He shall come again to receive His people unto Himself. This is that JESUS Whom we have known, in

Whom we have believed, and on Whom we have grounded all our hopes for time and for eternity.

And so let us pray to GOD our FATHER, in the name of that same LORD JESUS CHRIST, our Saviour, that we through the HOLY SPIRIT may be filled with an ever-increasing love to Him. Then shall the love of CHRIST constrain us, CHRIST's love to us, and our love to CHRIST, and in spite of all our sins, all our weakness, all our ignorance, and all our mistakes, we shall have our portion at last among holy Priests, and diligent Pastors, the faithful servants of our LORD and of His people.

II

Our Need of Humility and Charity — The Coming of the Lord — Retreats for the Clergy — Reverence towards the Blessed Sacrament — Holy Baptism.

My Reverend Brethren,

Another year has passed away since we were last assembled in Synod, and we are now once more gathered together in the Name of our Lord Jesus Christ, under His protection, and hoping for His Presence and His Blessing. May the Holy Spirit, Whom He has sent unto us from the Father, that Holy Spirit in Whose honour this our Cathedral Church has been founded and dedicated, be with us, to cleanse the thoughts of our hearts, and to enlighten us with His Divine Light!

What inward spiritual progress we have made, God only knows. Just as the spiritual life of individuals cannot be estimated by external acts of devotion performed, so the spiritual progress of a Church or Diocese cannot be estimated by outward events and statistics.

Yet I hope and believe that the Holy Ghost is working in our midst, and if so, two results must follow, to which I would draw your attention.

Our need of Humility and Charity.

In the first place, we must of necessity become more and more humble. In the light of the Spirit of Truth we must learn to recognize not only our own weakness and feebleness, as a portion of CHRIST'S Church—for this is evident enough to all the world—but we must learn also to recognize our own sinfulness and unfaithfulness, our own worldliness and lukewarmness.

This humble estimate of ourselves, if it is genuine, must manifest itself especially in our dealings with those who are not in communion with us. We are surrounded by multitudes of our fellow-countrymen who believe in our LORD JESUS CHRIST, who worship Him as GOD, who rely upon His Atoning Death, who hope for His Return, and yet who seem to us not to be following Him fully in the ways of His Church. Let us never venture to lift up ourselves against such in a spirit of self-complacency. We may rejoice in possessing an Apostolic Ministry, and give thanks that the Divine Presence of JESUS in His Holy Sacrament has not been withdrawn from our altars. But what will these blessings avail us in the Day of Judgment, if in spite of all, we ourselves shall then be weighed in the balances and be found wanting? In that Great Day it is to be feared that there will be many Bishops, Clergy, and Churchmen on the Left Hand, who will receive only the sorer condemnation on account of their high privileges; while on the Right Hand, it is certain that multitudes will find mercy, who, though by devious paths, have at last attained unto Him in Whom alone is Eternal Salvation,

Jesus Christ the Lord. Let us see to it, then, that realizing our own shortcomings, we shun all self-sufficient pride or arrogance in thought, word, or deed towards those of our brethren round about us who call upon the Name of our Lord Jesus Christ, and yet who follow not with us. What have we that we have not received? Shall we dare to boast? Can we show, at any rate in the recent history of our Church, any act of self-sacrificing faith greater than that manifested by the Free Church of Scotland at the time of the Disruption? Can we boast that, according to our professedly high standard and requirements, candidates for Holy Orders amongst us are more carefully selected, and better trained, than are the theological students of the Established Church? Can we point, in all our Charges, to congregations preparing for the reception of the Blessed Sacrament before the Great Festivals, with as much zeal and purpose as are frequently displayed among Presbyterians before their General Communions? Can we boast of a laity giving, as a general rule, out of their substance more, or even as much, as is given by the lay members of the two great Voluntary Bodies of Scotland?

Reflections suggested by such questions as these must of necessity humble us, and, if we are being led by the Holy Spirit, we shall not only be contrite towards God, but also modest and charitable in all we say and do with regard to our Presbyterian brethren—remembering always that humility and charity are not only consistent with, but should be the necessary out-

come of strong conviction, when that conviction is based upon truth.

The Coming of the Lord.

But there is yet one other test by which we should try ourselves, in order to see whether we are, as a Diocese, growing in grace and in the knowledge and love of our LORD JESUS CHRIST. It is this—Are we learning more and more to look forward with hope to His Second and Glorious Appearing? Or are we, on the contrary, bounding our anticipations with regard to the Church, by some dream of a hoped-for consummation, to be attained to in this world, as at present constituted?

To set a high standard and bright anticipations before us, even for this world, is no doubt, at times, good and useful. But for the ultimate fulfilment of our hopes, we must look beyond. We may indulge perhaps, now and then, in a fond dream, that some day Scotland may see the Catholic Church restored throughout her borders, in all her purity, beauty, and power; that our now ruined Cathedrals may once more resound with the voice of prayer and praise; that deserted cloisters may once more be peopled with holy men and women devoted by the vows of Religion to the service of GOD; that at countless altars the Christian Sacrifice may be offered up by a holy and devoted priesthood; that all the laity may be faithful to their Mother Church; that all divisions may be healed, and that the ancient Faith of the Catholic Church, neither corrupted nor diminished, may be the only religion of the land.

Upon such a dream as this we may perhaps sometimes dwell, and for such results as these, we are no doubt right in labouring, just as if they were really within our reach. Yet, even so, we must look beyond, to a still brighter and better consummation: even to the Second Coming of Him, Who has ascended from us into Heaven: even to the return of our King, Whose right it is to reign.

Our bright dreams for the future of the Church in our beloved fatherland, may not, and probably never will be, fulfilled in this world. Yet notwithstanding, if in faith and piety our hopes are built upon the return of Our LORD and Master, we shall never be confounded, and He will Himself give us a place in that better and Heavenly Country which He has gone to prepare, and into which He will lead His people, after that He has come again to receive them unto Himself, that where He is there they may be also.

Let us, then, ask ourselves whether as individuals and as a Diocese, we are looking forward with a more realizing faith and hope, towards the Second Coming of our LORD and only Saviour JESUS CHRIST. Such will be the case with us, if we are being led by the HOLY SPIRIT, and are following His gracious inspirations.

Retreats for the Clergy.

I can hardly overstate the importance of such spiritual Retreats. I think we have only to realize what we are, and what we have to do, in order to see how important,

how, I might almost say, essential, they are, for every Priest who desires to be a faithful Minister of JESUS CHRIST, and to save both his own soul, and the souls of those who hear him.

For what have we to do? We have not only as Priests to offer sacrifice at GOD's Altar, to administer the Sacraments to His people, and to recite day by day, as in solemn duty bound, our appointed Morning and Evening Offices: we have to fulfil other functions, which must depend very much on our own personal fitness, on our own personal religion. Every Priest who exactly follows the directions of the Church can in one sense equally well baptize, celebrate the Holy Eucharist, absolve, bless, and administer the other rites committed to him. For, in all these functions, he is acting rather in his official character as a representative of CHRIST than as a private individual. But there are many other duties of his ministry in which his own individuality must, of necessity, make itself felt. The Priest must be a teacher. How can he teach if he has not been himself taught of GOD? And as he must not only instruct the heads of his people, but also reach their hearts, his own heart must have been first enlightened by the HOLY SPIRIT. How can he teach his people to repent and confess their sins, if he does not himself know what it is to have a broken and contrite heart, to have confessed his own sins, and by the Ministry of Reconciliation to have received pardon and peace, through the Precious Blood of Our LORD JESUS CHRIST? How, again, can the Pastor of souls

lead his people to conversion, if he does not himself know something of that change of heart, so needful for us all (notwithstanding our New and Heavenly Birth in Baptism)—that change of heart, I say, which must be granted to each of us if we are ever to see the LORD, and rejoice in Him.

Such spiritual experiences must be sought for, and, if granted, must be deepened, by earnest waiting upon GOD in prayer, by self-examination, by retirement from the bustle of the world, and by seeking to be alone with JESUS. How difficult all this is in ordinary clerical life, we most of us know. On the other hand, I think I may appeal to those here present who have prayerfully followed out the spiritual exercises of our Retreats, to bear witness to the benefits which such seasons bring, through the opportunities they afford for retirement, and for the contemplation of the things of the world to come.

Retreats, in short, are intended to make us religious men—men whose hearts, having been changed from their natural condition by the converting influence of the HOLY SPIRIT, are seeking to follow JESUS, our Great High Priest, in the way of holiness and unworldliness. So long as we all, to a greater or less extent, fall short of the standard required by our high calling—still more, so long as there are irreligious men among the ranks of the clergy—so long Retreats will be necessary, both for the perfection of the priestly character in those who are striving to do their Master's work, and also for the conversion of those who, though called to save the souls

of others, must know that they have not yet sought in earnest to make their own salvation sure, or who, perhaps, have even lived ungodly lives, in spite of their holy calling.

And oh, let us realize the terrible condition of an irreligious Priest! If it were ever lawful to indulge in feelings of hatred or contempt towards any of our fellow-creatures and fellow-sinners, such feelings would be lawful with regard to the ungodly or worldly among the clergy. Such men, if any, must be hateful in the sight of CHRIST our LORD, because they are the murderers of souls for whom He died. Such men must be contemptible also, even judging them by a worldly standard, as being the betrayers of the sacred trust that was committed to them at their Ordination, when they declared their conviction that they were "truly called according to the will of our LORD JESUS CHRIST to the Order and Ministry of Priesthood." For such Priests, spiritual writers often remind us, in terrible language, a far sorer condemnation is prepared in hell, than will fall to the lot of those who have shunned the responsibilities which they so rashly have taken upon them.

But what have we to do with judging others? Let us look to ourselves. May you, my Reverend Brethren, and I, though laden with sins, and liable to condemnation on account of many acts of unfaithfulness, seek and find cleansing through the Sacred Passion and Death of our LORD JESUS CHRIST; and through the Grace of the HOLY SPIRIT, may our hearts be changed, and that

more and more. Then, year by year, that spiritual growth which Retreats are designed to foster, will manifest itself among us, and real progress will follow—not an outward progress merely, but an advancement in the way of inward and vital religion. In short, men will take knowledge of us that we have been with JESUS.

Reverence towards the Blessed Sacrament.

In close connection with what has gone before, I would now desire to add a few words on the subject of the reverence due from us towards that "Venerable Mystery"—the Blessed Sacrament of the Body and Blood of CHRIST, for which our Bishops of the last century were so full of pious zeal.

To them, some of the ritual accessories which have been restored to us, at the present day, were probably unknown. They would perhaps have rejoiced in the anticipation of much that we now possess, but they would doubtless have felt that many of the usages happily common now would have been well-nigh impossible, during that dark and depressed period of the Church's history in which their lot was cast.

And yet I cannot help believing that among those who went before us there was, in some respects, a more profound reverence for the Holy Mysteries than many now possess. Indeed, I think that in the case of some, nowadays, there is too apparent an absence of the precious gift of Holy Fear.

For I am afraid there are, at the present time, many

who communicate too rashly, and, to the great peril of the soul; that the old-fashioned and now sometimes despised "Week's Preparation" is set aside in favour of little or no preparation at all.

As an excuse for this—I will not call it a reason, for such it is not—some may perhaps urge the frequency with which the Holy Sacrament is now administered. GOD be thanked for our frequent Eucharists. It is my prayer, that not only on the LORD'S Day, but that on every day in the week, the Holy Eucharist may be offered up at thousands of Altars throughout the length and breadth of our communion. And towards such a happy consummation each succeeding year seems to be bringing us nearer. For all this GOD be thanked!

But because frequent opportunities are thus given for Communion, I cannot see that any excuse is afforded for carelessness in preparation. Our Church makes provision for a Celebration at least on every Sunday and Holy Day. But it is nowhere implied that every communicant is to communicate at each Celebration. Even monthly communicating is not enjoined. At least three times a year is the specified rule. And if we believe that a great and lasting blessing is bestowed upon each pious recipient, we dare not say that this is too seldom for the soul's health. Frequent communicating may be a very great blessing, or it may be a very great evil. If each Communion is humbly prepared for, and received with an ever-deepening sense of unworthiness, and with an entire trust in our LORD

JESUS CHRIST, then it will be indeed a blessing to the soul. But if frequent communicating leads to formality and carelessness in preparation, a terrible risk is incurred. Besides, it should be remembered that Sacramental Communion is not the only means by which we may draw near to our LORD JESUS. Surely without orally receiving His Body and Blood we may draw near unto Him in prayer, and, by meditation on His Holy Gospel, feed on Him in our hearts by faith with thanksgiving. In such exercises there is not that danger of formality and carelessness which is so apt to arise in the case of those who communicate frequently by the mere force of habit.

I am sure, too, that a blessing may be looked for by those communicants who, though unable actually to partake of the Blessed Sacrament every week, yet make it their duty to be present each LORD'S DAY for worship during the Celebration of the Holy Eucharist, and who thus always take some share in that which our old Bishops, before quoted, called "the most solemn act of worship in the Christian Church."

Such mere attendances at the Eucharist are not, of course, of the same value as good Communions actually made. Yet to be present, without communicating, is better than being absent altogether, and much better than receiving the Holy Sacrament carelessly or improperly.

In a word, I think we should teach our people to communicate not oftener than they can prepare themselves with humble devotion, and yet to be present as

a duty, every LORD'S Day, during the Celebration of the Eucharist.

But let us return to the question of the reverence due to our LORD in His Holy Sacrament. I do not think what I have said on this point is needless. For I fear we must confess that there is hardly any Church, or considerable body of Christians in the world, in which there is so much laxity as there is among ourselves in this matter. Whether we look abroad to the Church of Rome, or to the Churches of the East, or to our Presbyterian brethren at home, wherever we look we see a stricter or more perfect discipline in this matter of Communion.

To my mind, the spectacle of a crowded Communion at a mid-day service, is rather a cause for anxiety than for rejoicing. Among the many who thus communicate we may well hope that there are not a few who draw near with faith, and who with honest and true, though with humble and penitent, hearts, approach their only Saviour. But do not the circumstances of such Communions, at such an hour of the day, suggest a vast amount of carelessness, formality, and want of self-sacrifice? At such services do we not hear of husbands remaining to communicate, in order to please their wives, or of wives communicating to please their husbands? Do we not even sometimes hear of persons receiving the Sacrament who have risen in the morning and have come to church, ignorant of what was before them?

Though, I fear, we stand alone in permitting such

laxity, the formularies which belong to us, or which we have adopted, all warn us to the contrary. We are therein reminded that the Holy Communion is dangerous to those who presume to receive it unworthily. We are warned of the "great peril" of so doing. A careful and detailed method is prescribed, consistent with what is called "the dignity of that Holy Mystery." Those who feel their sins rising like a dark cloud between them and their GOD, are invited to seek Absolution, and finally, all who intend to be partakers of the Holy Communion are enjoined to signify their names to the Curate, at least some time the day before. This last injunction has been so long neglected that it cannot now be enforced, though, by ascertaining as far as we can beforehand, who are intending to communicate, we may keep it in spirit.

But there is yet another means by which we may protect the Blessed Sacrament from profanation, and men's souls from guilt. I mean, by encouraging early, and discouraging late Communions. Of course, careless and unprepared persons may approach the Holy Table early as well as late. But I think it is not so likely that they will do so. Those who take the trouble to rise early, and encounter, perhaps, some fatigue and difficulty, give at any rate one proof that they are in earnest, and that they are seeking their LORD with purpose of heart.

And I would suggest yet one more caution. When the Holy Eucharist is celebrated at mid-day, I would advise, as a general rule, that it should be made as

much as possible a distinct service, separated from Morning Prayer and Litany by a considerable pause. I see no reason why a sermon should not be preached at the end of the Litany, nor why a collection should not be made after that sermon, as at Evensong. Such a service might be concluded with the short Blessing, just as at night. Then, when all who do not intend to be present at the Eucharist, either for worship or for Communion, have left, the Priest might return to the church, and begin the service at the Altar. This would in all probability be attended only by those who, for good reasons, are compelled to postpone their Communions till mid-day, and by those who desire to take part as worshippers at the Eucharistic Sacrifice. I am glad to observe that this order of service is already nearly universal in our Diocese at those churches in which there are late Celebrations.[1]

And finally, if we are jealous for the honour of our LORD in the Blessed Sacrament, we must not only impress upon our flocks the duty of reverence and

[1] When these words were addressed to the clergy, in Synod, they were intended to refer to what seems, to me, the best order to be observed in our own Diocese; but I should be sorry to be misunderstood, as if I had meant to lay down that order as absolutely the best that can be observed, in all cases. Wherever the order, which I recommend, is observed, care should be taken, lest it should be abused, so as to give the impression that the Celebration of the Holy Eucharist is an act inferior in importance and dignity to the sacred, but less important services of Matins and Litany; *e.g.*, where there are choirs, the services of the singers should be required as strictly for the Eucharistic Celebration, as for the inferior offices; indeed in such a matter the "Sacrifice of Thanksgiving" should have rather the preference.

godly fear, but we must ourselves, as Priests, be foremost in setting them an example, in all our dealings with the Holy Mysteries.

For instance, let us see to it that we are all most scrupulous both as to our Preparation before celebrating, and as to our Acts of Thanksgiving, after each Eucharist. And such devotions, I think, should take place, not only at home, but also in the church or sacristy. For is it not unseemly for a Priest to go straight, perhaps from ordinary conversation in the vestry, to GOD'S Altar? Is it not unfitting that he should return from the Holy Mysteries to some half secular duty, without having first rendered to GOD thanks for His unspeakable Gift?

Then as to the Blessed Sacrament itself, what reverent care should we not exercise! Can we believe the words of our LORD Himself—"This is My Body, This is My Blood"—and yet allow ourselves to be guilty of the very least act of irreverence or of carelessness with regard to that Bread and that Cup? What is true of the Whole is true of every Particle on the Paten, and of every Drop in the Chalice. When, therefore, we think or speak about taking the ablutions, or about cleansing the Sacred Vessels, let us not allow ourselves to imagine that we are merely considering some minute details of ritual, to be observed only for form's sake, or ancient custom's sake, but let us realize that by doing or not doing our duty in this matter, we are honouring or dishonouring the Sacred Body and the Precious Blood of our LORD and only Saviour.

Holy Baptism.

From what I have said with regard to the Holy Eucharist, it seems natural to turn to the Sacrament of Baptism. And here, too, we may observe that a most solemn obligation rests upon us, to fulfil, with the utmost exactness, the rules of the Church, or rather the commands of CHRIST Himself, upon compliance with which depends the validity of the act which we are commissioned to perform.

All know what are the essentials of Holy Baptism, namely, the recitation of the appointed words with the due use of water. That either of these essentials has ever knowingly been set aside among Christians, it is almost impossible to believe. And yet I must confess that on several occasions, both in our own Communion, and also in that of the Church of Rome, I have seen the Baptismal Water so carelessly or sparingly applied, as to suggest to my mind that it could hardly be regarded as an outward, or at any rate as a *visible* sign; and to warrant the thought that if GOD were strict to mark what was done amiss, these Baptisms would be at any rate of doubtful validity.

I do not believe that any such carelessness, especially when unintentional, on the part of man, can frustrate the loving-kindness of GOD: the Goodwill of our Heavenly FATHER, the Grace of our LORD JESUS CHRIST, or the Regenerating Power of the HOLY GHOST. And yet, surely, few things can be more terrible than even the appearance of risking by any carelessness on our part, the promised blessings of

Holy Baptism. Can we for a moment realize the benefits of this Sacrament, and yet fail to administer it with fitting care?

The rubrical directions are most plain. In all cases, in which immersion is not practicable, the Priest is directed to *pour* the water on the child or person. There is no permission given for sprinkling, or for any other careless or uncertain method of application. And surely "pouring" implies that the element used shall be of sufficient quantity to be visible.

Do I seem here to be magnifying trifles? If such a thought should occur to any, I would reply that Baptism is not a matter of small importance, and that if we would secure its benefits, we are bound to follow, with the utmost exactness, the institution of Him Who is both the Author of this Sacrament itself, and the Giver of all the grace that it conveys. The very simplicity of our LORD'S requirements makes it all the more important that they should be exactly complied with. Could Naaman the Syrian have expected cleansing, had he chosen some other river in preference to Jordan, or had he neglected to wash himself therein the appointed seven times, enjoined by the Man of GOD?

GOD, in the distribution of His gifts of grace, is not tied to any outward means, nor even to the due administration of His Sacraments. Of this fact we have abundant evidence in our own country. Yet, notwithstanding this, we are bound to the use of the means of grace, especially with regard to the matter we have in hand.

Surely, then, in baptizing we should be *most careful*, though exempted from the primitive method of immersion, to use plentifully and visibly, that outward sign, Water, which was appointed by CHRIST Himself, and without which the Sacrament of Regeneration cannot be administered with any effect.

Before leaving the subject of Baptism, I am anxious to add a few more words of advice and suggestion. I have made the matter to which I desire now to call attention a special study during the whole of my ministerial life. I would beg, therefore, that what I state may be accepted, not as the mere result of my own conclusions, but as a certain fact. It is this. That a very large proportion of the inhabitants, both of Scotland and of England, have never been baptized at all, and that, of those who think they have been baptized, a considerable number have no sufficient ground for their supposition. In some Highland and country districts, almost all the people have been baptized, though even in such localities this is by no means universally the case. On the other hand, in most of our large towns the proportion of the unbaptized would astonish those who have hitherto trusted merely to common report, and who have not taken the trouble personally to investigate the matter, as I have done, and to verify statements carelessly made, and passed from mouth to mouth. I know, of course, that there are many who think Baptism a mere outward form, and, though edifying and Scriptural, a matter of very secondary importance. But I am not

now addressing myself to such. I am speaking to my fellow-Churchmen and brother Priests who have learnt themselves, and who teach to others, that Baptism is a Sacrament generally necessary to salvation. To such I would say that, under no circumstances, in no rank of life, and in no part of Britain, is it safe to take Baptism as a matter of course.

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Especially let us beware of spiritual slumber. From this may we all be awakened by the power of the HOLY SPIRIT. And may He not only awaken us, but also change and renew our hearts, by His converting grace. We are naturally cold, but He can enkindle us with love towards JESUS CHRIST, and towards the brethren, for JESUS' sake. We are naturally doubters, but He can enable us to believe all that has been revealed by His Word to His Church. We are naturally proud and self-sufficient, but He can make us lowly, and enable us humbly to confess our sins and seek pardon through the Blood of the Lamb. We are naturally selfish and self-seeking, but He can enable us to care more for CHRIST and the interests of His Church than for our own advancement. We are naturally slothful in the way of duty, but He can enable us to be constant in thinking, speaking, and working for the increase of our Redeemer's kingdom. We are naturally ready to turn aside into the ways that lead to death, but He can enable us to "run with patience the race that is set before us, looking unto JESUS the Author and Finisher of our Faith."

Let us, then, seek for ourselves this converting and renewing grace of the Holy Spirit, and then from blessed experience, and out of the abundance of our hearts, we shall be able more and more to teach our people what it is, not only to be born again, but to be renewed in the spirit of our minds by the power of the Holy Ghost.

III

Conditional Baptism—Thoroughness—Preaching.

My Reverend Brethren,

Before we proceed to the business of this Synod I desire, as in former years, to lay before you a few points for your consideration, hoping through the goodness of God our Father, the grace of the Lord Jesus Christ our Saviour, and the guidance of the Holy Ghost the Comforter, that the thoughts of our hearts may, now and ever, be directed and ruled in accordance with the Divine Will.

I think, as year by year passes away, we must be more and more convinced of the need we all have of such help from above. The more we deal with the things of the eternal world, the more we must be convinced of their infinite importance. To go wrong in the affairs of this life would be bad enough, but to go wrong in religion—to believe, to practise or to teach, what is contrary to the will of God—would indeed be a calamity in comparison with which all possible worldly misfortunes dwindle into insignificance.

With this thought in our minds must we not sometimes feel sore afraid? It has been well said that

Christianity is either everything or nothing. It must either be a thing of infinite and eternal importance, or it must be a deceiving dream—a mere sentiment, the creation of enthusiasts. We, my brethren, believe that the Christian religion is everything. What then, if we should go wrong in matters, compared with which, all else that is in the world is but a trifle?

Yet we know that we are very ignorant: no thoughtful mind can doubt this. We know also that we are weak of purpose: experience has surely made this plain to most of us. We know, above all, that we are sinful; and consequently, in no respect entitled to God's guidance. What, then, if under the combined influences of ignorance, weakness and sin, we should be led to follow, not the way of everlasting life, but that which leads to death eternal? A serious consideration for all: chiefly for us who have to give account, not only for our own souls, but also for the souls which have been committed to our care!

To those of us, who by the Holy Spirit, have been awakened to the greatness of our responsibilities, how welcome then must be the assurance of Him, Who is our Hope, "I am the Light of the World; he that followeth Me shall not walk in darkness, but shall have the light of life." Happy shall we be, if delivered from the dangerous devices and desires of our own ignorant, weak and sinful hearts, we are enabled by the Holy Spirit to follow Jesus, the Light of Life. Thrice happy, if also permitted to lead our flocks,

in the same way of eternal salvation, and unto the same Divine Redeemer.

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Conditional Baptism.

I have in my own possession, a number of Baptismal records, relating to the Parish of Appin, and the surrounding districts, which go back as far as the early years of the present century. But among these there are sad intervals, showing that the Registers of many years have disappeared altogether. The older records, however, are very interesting and prove how large a proportion of the children born each year, in the districts to which I have referred, were baptized by the clergy of our own Church.

Still more ancient registers, especially those of the last century, which have been happily preserved, and notably, also, the recently published journals of Bishop Robert Forbes, bear witness to another interesting and important fact, viz., to the very general administration of Holy Baptism in the case of those who, from bodies external to our Church, were admitted into her communion.

That the conditional Baptism of new adherents is not now insisted on, as a general rule, is, I think, a cause for regret. Such Baptism does not at all involve any assertion as to the invalidity of lay or Presbyterian Baptism. The modern Church of Rome holds views which, in the light of much that has come down to us from primitive antiquity (to say

nothing of the opinions of many Anglican Divines), might be considered extreme, in favour of the validity of lay Baptism. Yet for many years her general practice, in this country at any rate, and probably elsewhere, has been to give Baptism conditionally to all converts to her communion. I mention this fact, not as a precedent for us, but in support of my statement that the conditional Baptism of converts does not involve any assertion as to the invalidity of the Baptism they may have previously received.

What, then, is to be said in favour of baptizing conditionally? Much, I believe. For instance, if we carefully consider the essentials of Holy Baptism, as taught by the universal Church of CHRIST, and as re-stated in our Prayer Book, I think we shall see that it is not always safe to assume that they have been complied with. I do not now lay stress on the assumption, in our rubric, that the child whose Baptism is to be accepted as valid, has been baptized by a "lawful Minister." This, however, I might do, if the expression quoted were read in the light of the Preface to the Ordinal, to which I would direct your attention. But here I only refer to the "matter" and to the "words."

As to the "matter," can we always be as sure as we ought to be? Baptism, for long, in communions external to our own Church, has been habitually administered from pulpits, and by aspersion. Surely this is rather a doubtful substitute, not only for the primitive practice of immersion, but even for the affusion, allowed as an alternative, by the rubric of our

Book of Common Prayer. One drop is said to be sufficient for compliance with the LORD'S Institution. But can we always be reasonably sure, that in baptisms administered as I have described, there is any contact at all between the unbaptized child and the sprinkled water?

Then again, as to the words—Not all who profess to administer Christian Baptism, do so according to the LORD'S appointment: In the Name of the FATHER, and of the SON, and of the HOLY GHOST. There have been those who have gravely maintained (basing their error on a mistaken interpretation of Holy Scripture), that Baptism "in the Name of CHRIST" is sufficient. Moreover, if we remember of how little importance many persons consider *all* outward forms to be, we may well believe that, among the numerous sects of those who profess and call themselves Christians, strange departures from the essential words have been allowed to pass unrebuked.

To my own mind, all this is sufficient to make conditional Baptism desirable, as a general rule, in the case of those who seek admission to our communion as adults. But I might also add another reason, viz., that in many cases no reliable evidence as to previous Baptism is obtainable, and that often it is utterly uncertain whether those who come to us have received any kind of Baptism at all. For by statistics it can be demonstrated that, both in Scotland and England, a very large proportion of the adult inhabitants of our large cities are certainly unbaptized.

After what I have said, I need not tell you what my own practice is; and though I am not able in all cases to exercise the caution I should wish, in the case of those presented to me for Confirmation, I am, nevertheless, very clear in my own mind as to what, in this matter, is the more excellent way; and I would strongly recommend to my clergy a more general return to the practice of the last century, in the case of all those who desire to be received as members of our communion. I might even suggest, as another reason for the practice I recommend, a charitable provision against those doubts and scruples which often arise in the minds of persons who, in after years, have reflected with anxiety as to their first admission into the Church. Again and again cases have arisen, to my knowledge, of persons who, long after Confirmation and admission to Holy Communion, have expressed doubts as to their Baptism in infancy. Surely such doubts are most detrimental to the spiritual life, even should they be groundless. In these cases, of course, there should be no hesitation in complying with the request, when made, for conditional Baptism. Yet how much better if the possibility of all disquieting scruples had been provided against at the outset.

We can well understand how, in the primitive Church, or in after ages, there may have been instances of reluctance or even of refusal to baptize *unconditionally* in cases of uncertainty. But, with the conditional form provided in our canons, and elsewhere, I think no such hesitation need hinder the private administration of

hypothetical Baptism, before Confirmation, as a general rule, in all cases in which there is even a possibility of present or future misgivings.

My own experience is, that when the matter is properly explained, and, above all, when judiciously carried out, not only no objections are raised, but, on the contrary, the conditional Baptism is thankfully accepted. Objections are certainly not likely to occur in the minds of those who are really in earnest in their desire to conform to Apostolic order and to submit themselves humbly to the discipline of the Church. As to those who are not so minded, would it not be better that they should refrain from joining themselves to us?

But what shall we say with regard to cases quite beyond our reach? Here, I think, we must specially exercise faith in the merciful loving-kindness of our LORD JESUS CHRIST. We must not, at any time, regard His supernatural gifts of grace in the same way as we should regard the operation of the ordinary laws of the natural world. In the working of these laws we see certain causes and certain effects linked together independently of any moral considerations. Not thus with the Sacraments. In them we have the outward signs, and they are also the ordinary channels of grace —but of grace, let us remember, freely given by our LORD JESUS CHRIST as the Sovereign Ruler of His people. So, though He has ordained His Holy Sacraments as the appointed means through which He saves and blesses us, it is evident He cannot

Himself be fettered by His own laws, with regard to their operation. Though we are bound, yet He is not.

Let us, then, ever keep this in mind. We are bound. Therefore, let us bring to bear the utmost rigour, and the most scrupulous exactness in all our dealings as to the administration of the Holy Sacraments. CHRIST is not bound. Therefore, let us confidently hope in His mercy, should we ever fail in our efforts to remedy what is doubtful or irregular. We are bound. Therefore, for instance, in this present question of Baptism, let us follow what I have humbly submitted to be the more excellent way. CHRIST is not bound. Therefore, in cases where we cannot interfere, let us rely on His sovereign mercy, and on His power to supply every needful gift out of the abundant treasures of His grace.

Thoroughness.

I would now ask you to listen to a few words I have to say on another subject, yet one connected with what has gone before. I have lately suggested that there are cases in which it may be better for those who are not prepared to walk humbly in the ancient ways of the Catholic Church to refrain from joining themselves to our communion. Why so? Partly for the sake of the very persons to whom I allude, and partly for the sake of the Church at large.

That any individual, without a real change of conviction, should assume the name of Episcopalian, of

Churchman, or of Catholic, is surely no cause for congratulation. What blessing can be looked for from submission to the Rite of Confirmation as a mere form of entrance into a new Religious Organization? What benefit can follow from a heartless reception of the Blessed Sacrament, still regarded as mere Bread and Wine—the figures of an absent Saviour? What gain is there in professing a belief in Episcopacy as the best and most primitive form of Church order, if the sacramental realities, for the due administration of which Apostolic authority is necessary, are ignored, or possibly even denied?

Mere Episcopacy! What is it worth? If it be only a better form of Church government, I would as soon contend for a better style of church architecture. I care little or nothing for the Apostolic Succession, unless it means a real bond of connexion with the chosen Twelve, and with the Lord Jesus Himself.

If I could know that the Blessed Sacrament of His Body and Blood might be had through the exercise of any other ministry than that which depends on the transmission of Apostolic authority, I would say, let us now and for ever have done with our attempts at opposition to the form of religion at present established by the law of this land. Only for the sake of Jesus Christ in His Blessed Sacrament, does it seem to me really worth keeping up our present divisions. If there be no essential difference between us and those near and dear to us, who regard "Episcopacy" as merely a humanly-devised system of ecclesiastical order; let us

make an end of those cruel separations, which divide us one from another.

Surely there has been, and still is, enough half-hearted Churchmanship. Surely we need not compass sea and land, we need not lower teaching and relax discipline, in order to have an increased number of mere proselytes to a form of Church government—in order to gain converts, whose attachment is a matter of outward form, not of real conviction, or who, at any rate, seek to unite themselves with us through fancy or inclination, rather than through a solemn sense of duty. Such converts can hardly gain much advantage to their own souls by their change of religious profession, and I fear they must often be a source of weakness to the Church at large. Let us, then, aim rather at greater devotion and thoroughness of belief, than at a mere increase of numbers.

There is a danger in depending too much upon numerical statistics. I always rejoice to hear that large numbers of infants have been brought to CHRIST in Baptism, that Church schools are well attended, and that multitudes come to hear the Word of GOD preached. But I am not always so happy about the Confirmation of large numbers of new adherents. A few candidates whose attachment to the Church has been proved, and who have had thorough preparation, are more to be desired than great numbers, easily gained, hastily admitted, and destined probably to fall away from the communion of the Church, as lightly as they have been allowed to enter it.

I think there are few who would deny, that in past times the Church has suffered grievously through the ordination of so many untried men to the sacred ministry. History and experience combine to show what havoc has been made of the flock by pastors who have received Holy Orders, and yet who have never known the love of CHRIST in their hearts, or a real devotion to His service. But is there not a somewhat similar danger with regard to the laity? May not grave spiritual evils arise from a too easy admission of untried "converts" (if such they may be called) to the sacred ordinances of Confirmation and Communion?

If we are to grow and increase as a Church, if we are to make real progress, the work must begin within—within our own hearts, subjected to the sanctifying influences of the HOLY SPIRIT: and within our own communion, cleansed and guided by the same Divine Illuminator. I think if those who are without, could, as a more general rule, take knowledge of us as men who have been with JESUS, the very persons we should most wish to win would be attracted to us by our walk and conversation. But till, through the presence and power of the HOLY SPIRIT, we have made some progress within, in the direction which I have indicated, external progress will, I fear, either not go on at all, or if it does, will probably be neither for the glory of GOD, nor for the real advancement of His kingdom upon earth. Let us, therefore, think and speak less about numbers, but more about thoroughness of belief and spirituality of life.

Preaching.

And now, my Reverend Brethren, I must ask you to bear with me, if I once more draw your attention to a subject concerning which I feel constrained to speak plainly, with a view to pointing out what I *know* to be a sad hindrance to real spiritual progress. I allude to the frequent absence of distinctively Christian doctrine from our pulpits. But here, let me say, that I make no special reference, either to our own Diocese in particular, or to our Church in Scotland in general. For I fear it is the case, that throughout the whole extent of our communion there is still an extraordinary and unexplained want of definite teaching with regard to the Person and Work of our Blessed Saviour.

Thank GOD, we have Him present with us in His Blessed Sacrament. Even our ordinary services consist, to a great extent, of prayers and praises addressed to His Divine Majesty. The solemn feasts of our ecclesiastical year take all their light from Him Who is the Sun of Righteousness. His Cross is more and more seen and reverenced upon our altars. There is, I think, now no real tendency, in our communion, towards the ancient Arian, or the modern Socinian heresies. CHRIST'S Godhead is universally believed among our clergy, and those who see in His Death upon the Cross anything short of a Propitiatory Sacrifice for sin, are now few in number. Yet in spite of all this, I am quite certain that in our pulpits the Name of JESUS is far too seldom heard, and His glorious Gospel is far too seldom preached. It is impossible

to go about, from place to place, without coming to this conclusion.

We read in the Holy Scriptures how, when JESUS conversed with His two disciples on the way to Emmaus, their hearts burned within them. Is it not possible, my brethren, that there are Christian hearts nowadays which burn, not with love and joy, but rather with indignation, when sermons are preached, eloquent perhaps, and powerful, and coming from the lips of men who are sound in the faith, but who nevertheless are content to give their hearers mere ethics, Old Testament history, or moral reflections, instead of the Gospel of our Crucified, Risen, and Ascended JESUS.

The frequent absence of Christian doctrine from Christian pulpits is to me a mystery hard to be understood. Eloquence is a rare gift which few possess. Learning requires labour, which many, through fault or misfortune, have not bestowed. But that there should be any preachers, who sincerely believe that GOD has become man, and has suffered death upon the Cross, and who yet do not make the Incarnation, and Redemption, their constant themes, is truly marvellous. It is easy to understand pastoral neglect. This usually arises from that sloth to which we are all so prone. It is easy to account for carelessness in matters of ritual, or irreverence at the Altar, among those who discern not the LORD'S Body in His Blessed Sacrament. But how it comes to pass that there are many who know, who believe in, and who even love our LORD JESUS CHRIST, and yet who do not often preach His Divine

Person and His Redeeming Work, it is hard indeed to explain. Yet such, I fear, is the case, and so long as this fact remains, many who are hungering for Him Who is the Bread of Life, will go away from us unsatisfied, or it may be, repelled. For why is it that certain religious organizations which have a purely human origin, and certain preachers who can show no commission from our LORD, sometimes seem, at any rate, more blest in their efforts to win souls than we are? Is it not because, when they succeed, they do so through the setting forth of Him in Whom alone the heart of man can find rest? The LORD has said, "Them that honour Me, I will honour"; and this promise, I believe, is constantly finding its fulfilment, in the case even of those who, in weakness, in ignorance —yes, and perhaps even in conjunction with error— teach and preach JESUS CHRIST, true GOD and true Man, as the one and only Saviour of lost souls.

Truly, my brethren, as we must honour JESUS CHRIST in the Blessed Sacrament of the Altar, so also must we honour Him in our sermons. At the Altar let us adore Him. In the pulpit let us preach Him. Let us not say that the Gospel is already well known by our people. It is *not so*. There is, believe me, much ignorance concerning the Person and Work of JESUS CHRIST, in all classes amongst us. And even those who do know the truth, need to have it set before them again and again. Such is the weakness of the human heart, and such is the power of the devil, that unless we are often reminded of JESUS and His Gospel, we grow

cold towards Him, and forgetful as to His Redeeming Love.

Moreover, let us bear in mind that all true Church doctrine, whether as to the Ministry, or as to the Sacraments, has its foundation in the Gospel—that is, in the Person and Work of our Divine Redeemer. We may learn this even from the words of an enemy—a well-known London preacher, once a clergyman of the Church of England, though now suspended from the ministry. He has recently been lecturing about what he calls "our own Protestant English Church," and concerning the dangers arising to her from "Sacerdotalism." These are his words—full of blasphemy, yet full also of truth. Speaking of the commission given by our Divine LORD to His Apostles—"Receive ye the HOLY GHOST: whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained,"—he says: "This is the fiction on which the whole claim of Sacerdotalism is founded, having for its basis the assumption that CHRIST was GOD, and that He had power to exercise and to impart this Divine authority over all men."

Further on he adds—"I am content to fight with neither small nor great, save only with the King Himself. It is part of my life's work to dethrone JESUS from His assumed authority over men, and to make people see for themselves that He was not and could not be GOD. And so soon as they see this, the power of Sacerdotalism vanishes. It cannot live an hour after this discovery. . . . But we are yet a long way off this

sensible and truthful view. Hundreds and thousands of good Protestants are, even still, playing into the hands of the Sacerdotalists, by maintaining the Divine Nature and authority of CHRIST, and (by) calling Him their LORD and their GOD."

In Christian hearts such sentiments will most surely kindle both holy indignation, and also fresh ardour, in offering adoration to the Lamb, Who is in the midst of the Throne, even to that JESUS Who on earth endured shame and spitting from the vilest of mortals. But they will do more. They will help us to remember the foundation upon which the Christian priesthood is built, and the source from which all authority in the Church is derived. Truly, as the adversary tells us, if JESUS be not GOD, there is an end of the Christian priesthood; if He be dethroned, our sacerdotal ministry is null and void. But He lives and reigns. And He hath made us kings and priests unto GOD and His FATHER. To Him be glory and dominion for ever and ever. Amen.

Let us ever remember, then, that all true teaching as to the Priesthood and as to the Sacraments must be based upon the Gospel of our LORD JESUS CHRIST. If we would have our people to regard with due honour the Priestly office, let us lead them first to know, to love, and to adore, with all their hearts, the Great High Priest upon His throne, our LORD JESUS CHRIST, Who is exalted with the FATHER and the HOLY SPIRIT, in the glory of the Eternal Trinity, One GOD for ever and ever. He, as Man, has received all power in Heaven and earth, and is thus the Fountain of all authority in His

Mystical Body, which is the Church. We must see to it, therefore, that CHRIST'S Gospel is always the sure foundation upon which we build our priestly claims.

This world is waxing old, and all that belongs to the present order of things is passing away. But there is One Who never changes, for He is the same yesterday, and to-day, and for ever. As He was to Irenæus, the young disciple; to Polycarp, the aged master; to the beloved John, the inspired Apostle; and to the rest who knew the features of His countenance and the tones of His voice; so He is to us, unchanged and unchangeable. Still clothed in human flesh, true GOD and true Man, He lives and reigns in the glory of Heaven. But out from that glory He will most surely come again, and we shall see Him, May we so live, and, should such be GOD'S will, may we so die, that, looking unto Him, washed from sin through His Blood, and sanctified by that HOLY SPIRIT, Whom He has sent unto us from the FATHER, we may be among those happy disciples unto whom, now, as of old, He gives this kind and gracious assurance, "I will come again, and receive you unto Myself; that where I am, there ye may be also."

IV

The Anglican Communion — Special Privileges: Freedom from certain errors—Blessings derived from the "Evangelical" and "Catholic" Revivals — Special Anglican Dangers — Secularity—Neglect of Dogmatic Theology—Want of Reverence towards the Blessed Sacrament — Other Clerical Dangers—Conclusion.

My Reverend Brethren,

Our Blessed Lord Jesus Christ, true God and true Man, has, in His Holy Gospel, given us this gracious promise: "Where two or three are gathered together in My Name there am I in the midst of them."

May it be so now unto us, according to His word! May our gathering together prove, at this time, not a mere ordinary assembling, but (through the power of the Holy Spirit), being of one heart and of one soul, in Faith and Hope and Love, towards our Blessed Lord, may we have Him truly with us, and in the midst of us!

We must not yet expect to hear His voice, to see Him with our eyes, and to gaze upon Him, as did the Apostles after He had risen. Nor even have we, in this place, that mysterious Presence of His blessed

Body and precious Blood, which we so often adore in the Sacrament of the Altar.

Nevertheless, according to His most true promise, we, who desire our assembling here to be in His Name, under His protection, and by His authority, may have Him with us in deed and in truth.

And this Presence, of which I speak, is through the operation of the HOLY SPIRIT. When the Eternal Word, Who is of one substance with the FATHER, took upon Him our nature, in the womb of His ever-blessed and ever-Virgin Mother, it was through the HOLY GHOST. And when the same Eternal Word gives us His Presence in the Blessed Sacrament, this mystery also comes to pass through the same Spirit Whom we invoke upon the Holy Gifts. So also, though by a different mode of operation, it is through Him that we have the promised Presence of our LORD JESUS CHRIST, when we are assembled in His Name. And thus are fulfilled the words which He spake before, with regard to the advent of the Comforter, "I will not leave you comfortless, I will come unto you."

Even thus may our LORD come unto us at this time! And when we separate, and go forth again from this Synod, and from the Retreat which is to follow, may His Presence not be taken from us. Rather, with Him abiding in our hearts, through the *continued* working of the HOLY SPIRIT, may we live and labour, like men waiting for their LORD, even for His second and glorious appearing, when we shall see Him face to face in His heavenly kingdom.

The Anglican Communion.

I have used the term "Anglican" advisedly. I think those who know me will not accuse me of forgetting our Scottish nationality, or of favouring that vulgar error which leads to the use of the word "English" in such a way as to imply that the southern part of the island of Britain constitutes the whole kingdom. I do not fail to remember that century after century we maintained our national independence, and that it was not till a Scottish King sat upon the Throne of England that the present union of the two countries even began to be possible. Nor do I forget that our present Sovereign reigns, through her descent from him, and from his royal mother, and not as deriving any claim from Henry VIII, or Queen Elizabeth.

And yet, as a Scotchman, and a Scottish Bishop, I claim to be a member of the Anglican Communion. I have never heard of Englishmen or Frenchmen, ecclesiastically subject to the Pope, who have refused to be called *Roman* Catholics, or who, because they are members of the Latin Church, have felt their own nationality to be compromised. Why, then, should *we* object to the term "Anglican"? Our Orders, (the Episcopal succession in Scotland, having unhappily twice come to an end,) were transmitted to us by English Bishops, and both through, and also independently of us, the same may be said with regard to the American Church. Surely, then, even on such grounds, there are good reasons for including all the sections of our communion—English, Scottish, American, and

Colonial—under the one term "Anglican." But this designation seems all the more reasonable, when we take into account the general similarity of our standards of doctrine and ritual, and when we also remember the practical unity and the mutual co-operation that happily exist among us all.

Assuming, then, this view of our position, we may reflect that though in our own country but a small remnant—a "Catholic remainder," to quote the words of the Scottish Episcopate in the last century—our communion, as a whole, has extended its borders, and has now taken root in almost every part of the world, not previously occupied by the Greek or by the Latin Church. Our Bishops exercise Apostolic authority, not only within the limits of the British Empire, but throughout nearly all the North American Continent. And happily there are no symptoms of disintegration, but rather, on the contrary, a growing desire for increased co-operation, both among ourselves, and also with all the other branches of CHRIST'S One, Holy, Catholic, and Apostolic Church. Moreover, there is good ground for believing that, even if the British Empire were broken up (which GOD forbid), the Anglican Communion would still remain united, and that political separation would no more involve ecclesiastical division than it has done in the case of America. For it is manifest, that though the American Republic has now, for more than a century, been separate from the mother country, the American Church, as an integral part of the Anglican Communion, is as much united

to the Churches of England and Scotland as those Churches are united to each other.

Special Privileges—Freedom from Certain Errors.

But a widely-extended Episcopal jurisdiction is only one of the *minor* privileges which have been granted to the Anglican Communion. Upon her have been conferred other and more distinguishing spiritual blessings, and on some of these it may be profitable for us to reflect.

Let us realize, in the first place, that, through the mercy of GOD, and through His over-ruling providence, the Anglican Church has, for the last three centuries of her existence, been free from certain grave spiritual dangers which otherwise might have eventually brought about her ruin. She has, in fact, been delivered from perils similar to those which, on the continent of Europe, seem to-day almost to threaten the very existence of Latin Christianity. See how it is with the Church of Rome, in her present struggle for the Faith, against those powers of sin and unbelief which the world and the devil have arrayed against her. Does she not show signs of being not a little encumbered in her holy warfare? And is not this because she has, not only the task of maintaining the Faith as taught by the Holy Apostles and Fathers, but because she is, over and above, committed to the defence of a more recent system of belief, and one for which it is difficult to find a satisfactory basis, either in the Divine Scriptures or in Catholic consent?

From such difficulties, by the providence of God, we have been delivered. That great theological revolution in the sixteenth century, which goes by the name of the Reformation, was not (so far as it affected the Anglican Church) an unmixed evil, whatever may have been its ultimate results in other parts of Christendom. The Reformation, it is true, has been compared, not inaptly, to a conflagration, which, when once kindled, burnt and destroyed nearly everything with which it came in contact. Like a devouring fire it raged through a great part of Europe. Much that was corrupt and productive of evil passed away before it, much also that was good, holy and beautiful. In most countries it left behind only shattered fragments of the old Faith. And by separating the authority of the Word of God from the authority of the Church of God, those Christian doctrines which remained stood only at the mercy of the ever-changing verdict of private judgment, ready to disappear altogether under the influence of the rationalism or infidelity of a succeeding age.

But yet, while permitting evil, and while, it may be, punishing His people for their sins, we cannot doubt that God was in judgment remembering mercy, and that He was (among us at any rate) overruling the selfish wickedness of princes, and the unfaithful weakness of prelates, to His own honour, and to the ultimate purification and edification of His Church. The breach that arose in the sixteenth century between the Anglican Church and Rome, involved in itself, no doubt, evils,

the greatness of which cannot easily be exaggerated. And yet, were not even these providentially overruled? Surely we may be convinced that such was the case, if we take a glance abroad, and if we realize what *might* have been our present position in the face of modern unbelief. Had it not been for our quarrel with Rome in the sixteenth century, brought about, it is true, by one of the most infamous of monarchs, we might, at the present day, have had to contend, like our brethren in some other countries, not only for the Faith once delivered to the saints, but also for such doctrines as those which assert the infallibility of the Pope, the spiritual efficacy of Papal indulgences, and many things besides, which have no place in the theology of the Catholic Fathers.

And it is to be borne in mind that such doctrines are not only full of danger, as additions to the ancient Faith, but that, moreover, in this age, they furnish scoffers with powerful weapons, and also present formidable obstacles to many who fain would believe the truth.

For if the same authority which teaches the dogmas of the Ever-Blessed Trinity and of the Incarnation, sanctions also doctrines and devotions equally opposed to reason and to revelation, is it to be wondered at, if both the ancient Faith and the more recent additions are alike rejected, in the presence of a triumphant rationalism? And that such lamentable results do follow from the causes to which I have alluded, can hardly be

denied by any who have watched the progress of events, and who have known the tendencies of modern thought, among the educated classes of Italy and France, during the last twenty years.

God forgive me if, in anything that I have just said, I have seemed wanting in charity or in reverence towards that great Communion which includes within its borders so large a portion of the flock of Christ. The Church of Rome excels in many things in which we fail miserably. In the Church of Rome there is much to admire, and much, I would add, to imitate. It is good to dwell on her excellences, and better still to copy them. And if, in faithfulness to the truth, we are compelled to condemn certain of her distinctive dogmas, to reject certain of her authorized practices, and to maintain, moreover, that under existing circumstances, reunion is an impossibility, let us do all this in a spirit of deep humility, and with a full sense of our own most grievous unworthiness. While thanking God, that in *our* warfare with sin and unbelief we have not to defend that which is indefensible, or to assert that which cannot be maintained, let us beware of falling into the sin of the proud Pharisee, who trusted in himself that he was righteous, and despised others. And let us ever remember that the language of vulgar and ignorant abuse with regard to the Church of Rome, which so often characterizes the champions of the expiring Protestantism of the present day, has little in it that is in conformity with the mind of Christ.

Blessings derived from the "Evangelical" and "Catholic" Revivals.

But let us now turn from negative considerations, to those positive privileges for which, as members of the Anglican Communion, we have to give thanks, and especially in the present day. For as in the case of individuals, so also with Churches, it is a duty to call to mind GOD'S many mercies, and to beware lest His benefits are forgotten.

Now, what are those positive advantages for which we should give thanks? Foremost among them, I would place the privilege of living in an age of religious revival. During the last century there were, it is true, in the Church of Scotland, and especially among its Bishops, remarkable tokens of faithfulness to Catholic tradition, and notably with regard to the doctrine of the Holy Eucharist. But taking into consideration our whole Communion, (in those days much more limited in extent than at present), and not forgetting many striking instances of individual piety and learning, the eighteenth century appears to have been one of much spiritual deadness and decline. Though there were not wanting books in defence of the Orders of the Christian ministry in general, or of the Anglican Church in particular; though, moreover, Apostolic authority existed and was asserted; little progress seems to have been made; and in the struggle between godliness and ungodliness, between the Church and the world, the world, rather than the Church, seemed to have the advantage.

But, since then, two great religious movements have taken place in our midst, and the results of both are still going on. The first of these, which began before the last century had run its course, has been called the Evangelical Revival; the second, which began less than sixty years ago, went by the name of the Oxford Movement. Both of these revivals have been connected with the names of prominent preachers or writers of the two periods, belonging, according to popular estimate, to different or even to opposite schools of thought. And yet there was no real opposition. The two movements were, I am persuaded, the work of one and the same HOLY SPIRIT. The first prepared the way for the second: the second was the necessary complement of the first.

The Evangelical leaders of the last century were foremost in awakening our Church from the spiritual torpor into which, at that age, she had sunk. Filled with a holy "enthusiasm" — a word which, at that day, was almost a term of reproach — they taught that true Christianity did not consist in the mere cold performance of a round of secular and religious duties, but rather in the exercise of that living Faith, the gift of the HOLY SPIRIT, which finds its object in the Person of a Crucified Redeemer, the only Saviour of lost and ruined sinners. Well did *they* deserve the name of Evangelical, who preached such a Gospel! May we walk in their footsteps, and have some part in their reward!

But a living faith in CHRIST must bear fruit, and find outward expression, both in Christian life and in

Christian worship. True religion cannot end with merely giving the right answer to the momentous question, "What must I do to be saved?" It will "go on unto perfection." That union with JESUS CHRIST, which has its first origin at the moment of regeneration, needs to be maintained and strengthened by the devout reception of His Blessed Body and Precious Blood. And as the soul can only live in the Light of CHRIST, Who is the Sun of Righteousness, it craves, through His appointed ministry of Reconciliation, for the frequent clearing away of those mists of sin, which are ever gathering round it in its passage through this miserable and naughty world. And moreover, as the constant aid of the HOLY SPIRIT, the Guide and Protector of the faithful, is increasingly realized, the ordinance of Confirmation is proportionately valued.

Through such considerations as these, there came with fresh force, before the mind of the Anglican Church, those Sacramental doctrines, upon which renewed stress had been laid by the leaders of the second revival.

And a realization of Sacramental grace led to a due estimate of the Christian Priesthood, and of the office of those who are chosen to be the Ministers and stewards of the mysteries of GOD. And further, as from faith in JESUS CHRIST our Incarnate GOD, there arose a higher estimate of Christian worship, so little by little, that holiest of all services, in which He as the Propitiation for our sins is specially present, began once more to take its ancient and rightful place.

Mark, then, the privilege of our present position, living as we do in this period of the history of Anglican Christianity. We have been freed from manifold corruptions, and we also inherit the fruits of two great religious movements.

But with regard to these two revivals let us see to it, that we do not *separate* their blessed results. For, as I ventured to remind you last year, all Sacramental teaching must be based upon the Gospel—that is, upon the setting forth of the Person and work of our Incarnate God, Jesus Christ.

Above all, let us then shun that popular but mistaken use of the word "Evangelical" which would identify it with an erroneous, or, at any rate, with a defective system of theology. To be "Evangelical" is one thing, to be "Protestant" is another. The two attitudes of mind, denoted by these two words, are not only dissimilar, they are frequently opposed. Evangelical truth is that which we have heard from the beginning, Protestantism is a religion of yesterday. Only those whose teaching is based upon the dogmas defined in the Catholic Creeds can be Evangelical: any one can be a Protestant, so long as he is loud enough in his condemnation of the Catholic Church as a whole, or of any branch of it in particular.

Special Anglican Dangers.

Hitherto I have endeavoured to point out, not, I hope, with pride, but with humble thankfulness, some of the special blessings and privileges which are ours as

members of the Anglican Communion, and especially in the present epoch of its existence.

But that there is a dark as well as a bright side to the picture, we cannot deny; and that there are, alas! many evils in our midst is only too apparent. Some of these evils it may be good for us to review, principally those sins and failings to which, as Priests, and especially as Anglican Priests, we are most liable.

And here I would say at the outset, that in enumerating these, I feel as if I were, to a great extent, making before you, my Reverend Brethren, a public acknowledgement of the sins of my own ministerial life.

Secularity.

As foremost, perhaps, amongst our Anglican failings, we should reflect upon the tendency that there is amongst us to what may be termed *secularity*. We are too apt to forget that we are Priests, too ready to fancy that nothing more is required of us as Ministers of CHRIST, than is required of every lay member of His Mystical Body. Surely if we recall the solemn day of our Ordination, we can hardly think thus. We were then exhorted to remember unto how high a dignity, and to how weighty an office and charge we were called, as messengers, watchmen and stewards of the LORD. Next, having declared, before GOD and the Church, our conviction that we were truly called, according to the will of our LORD JESUS CHRIST, to the order and ministry of Priesthood, we promised, not only to devote ourselves to prayer and to the Word of GOD, but also

to lay aside the study of the world and of the flesh, or, as was more fully expressed in the exhortation that went before, as far as possible to *forsake* all worldly cares and studies. Surely all this points to that very marked difference between the clergy and the Christian laity, which the Church in all ages has emphasized by numberless canons and rules of discipline, and which the pious instincts of the flock have ever looked for in their pastors.

And yet are we not sadly prone to forget this distinction? Are there not too many amongst us, of those who having taken upon them the solemn vows of the Priesthood, are nevertheless, in life and conversation utterly secular? Does not this secularity manifest itself, not only in the cruel neglect of pastoral duties, and in that wilful form of disobedience involved by the omission of the two daily Offices, but also even in such minor matters as dress, manner, and general behaviour?

Depend upon it, my Reverend Brethren, if our office is to be reverenced by our people, we must set the example of reverencing it ourselves. The more humbly we are enabled, through the light of the Holy Spirit, to think of ourselves as miserable sinners, the more highly we should reverence our office as Priests. And that reverence should show itself, not only in great matters, but also in those smaller incidents of daily life to which I have already alluded. God grant that we may escape from that prevailing tendency to secularity which, through a relaxed discipline, has so often been a prevailing temptation throughout the ranks of our clergy.

Neglect of Dogmatic Theology.

Then another great evil which we have to lament, is the prevalent ignorance of Theology, as a science, that exists amongst us. That the Anglican Communion has produced, and still does produce, great divines, and (though more rarely) great preachers, is a fact very generally acknowledged. But that our average acquaintance with the Holy Scriptures and with the Fathers is far below the standard to be looked for in those who claim the privilege of teaching the Faith, is only too apparent. Were it not for the forbearance of some of our people, and the indifference of others, I think we should more often have this fact brought home to us.

Now what are the causes of our present low standard of Theological learning? They are, seemingly, twofold, and they relate to our past as well as to our present lives, as individuals. Looking back to the past, can we not, many of us, remember that a somewhat superficial acquaintance with Holy Scripture and Dogmatic Theology was required of us before we were ordained, and that even to this we did not fully attain? Then with regard to the present, is it not a fact that the systematic study of Divinity (over and above the mere preparation of sermons) is too little recognized as a solemn duty, and as the best act of reparation that we can now make for past neglect?

The Bishops of the Church are, at the present time, raising the standard required of candidates for Ordination. Let us, who have been ordained, raise our own

standard of reading. Let us make Theological study an essential part of each day's work, and recognize this as a duty that cannot wilfully be set aside without sin. Even those of the clergy who, in large towns, exempt themselves from private reading, on account of the greatness of their pastoral labours, are, probably, in the long run, defrauding those to whom they have to preach. What shall we say, then, of Priests who, in country charges, do the same?

And here I would venture to add that it is an important matter *what* we read. It is hardly a satisfactory method to choose for ourselves, out of the ephemeral religious literature of the present day, just such works as happen to commend themselves to our fancy. It is far safer, and more consistent with that prudent humility which we should cultivate, to study mainly those writings of the Fathers, or of our own Divines, which, by the consent of many generations of Christians, have been reckoned as faithful expositions of Catholic Theology.

Till we are better read Theologians, it is to be feared that our average Anglican preaching will remain what, alas! it is at present, and that we shall be tempted to give to our flocks, instead of well-established verities, crude views of doctrine, which have perhaps only lately suggested themselves to our own minds.

Want of Reverence towards the Blessed Sacrament.

Then, again, want of due reverence towards the Holy Sacrament has, I fear with some justice, been laid to

our charge. Such irreverence, when it exists, may be accounted for in several ways. Foremost among these may be reckoned the lack of an exact and entire belief in the Real Presence of our Blessed LORD. If we believe that not only the beneficial effects of the Sacrament, but that also the very Presence of the LORD'S Body and Blood, is dependent on our own faith, then indeed it cannot be a matter for surprise if we treat the outward signs as mere figures of a thing absent. But if we take those Divine words, "This is My Body," "This is My Blood," in their true sense, and as they have been understood in CHRIST'S Church from the first, our attitude towards the Holy Eucharist will be very different. We shall, by our behaviour, show that, through faith in our LORD'S words, we discern His Body. Every particle of the Blessed Sacrament will be to us as sacred as the whole, and no ritual precaution against any possible desecration of the sacred species, in either kind, will seem to us unreasonable or superstitious.

Moreover, clerical irreverence often arises from our not sufficiently realizing the dignity of the priestly office. "Great," says Thomas à Kempis, "is the dignity of Priests, to whom that is given which is not granted to Angels." And then he adds, as if addressing one of us, "therefore with fear and reverence, you must approach this work, and taking heed to yourself, see what the ministry is, that has been committed to you by the laying on of the Bishop's hands." With thoughts such as these in our minds, how can we fail to preserve

at the Altar that reverent dignity which befits those who are the Priests of the Most High GOD!

There remains one other disposition, most essential to all true reverence, and the lack of which is sure to proclaim itself in our behaviour when we are executing the holy ministry—I mean humility. But when the Priest at the Altar is conscious, as he should be, of his own personal sinfulness and unworthiness, the very thought of his office, and the realization of CHRIST'S Presence in the Sacrament, are sure to make him humble. The language of his heart will be, "LORD, I am not worthy," and this will find its outward expression in every gesture of his body, and even in the very tone of his voice.

Every Priest should be most diligent in acquiring an exact acquaintance with the ritual of the Altar. For lacking this, he is liable, either to fall into slovenliness on the one hand, or into vagaries of his own invention on the other. But, underlying all outward rules of ritual, there must ever be those three fundamental principles to which I have endeavoured to direct your attention, namely, exactness, dignity, and humility. Exactness, through a practical belief in the Real Presence; dignity, through a realization of the sanctity of the priestly office; and humility, through a deep sense of personal unworthiness. These three dispositions, coupled with some study of the elementary principles of ritual, should make us all that we ought to be at GOD'S Altar, and should remove far from us, the reproach of irreverence.

Other Clerical Dangers.

Hitherto I have ventured to dwell upon evils which beset us not only as Priests, but more especially as Priests of the Anglican Communion. There are, however, other temptations to which we are liable, not peculiar to our own communion, nor even to the Priesthood in general, as distinguished from the laity. Among these sloth, pride, and cowardice, are conspicuous.

Everywhere evil, how especially pernicious is sloth in the life of a Priest! Why are his people unvisited? Why are his Offices unsaid? Why are his studies neglected? Too often through sloth. Let us, my Reverend Brethren, through the help of the HOLY SPIRIT, fight against this vice. Early rising, and the diligent use of every hour of the day, should be the aim of each one of us. It is difficult to exaggerate the importance of early rising. Without this habit, it is well-nigh impossible to prepare properly for our Eucharists and Communions, or to approach the Altar free from hurry and distractions. Moreover the early morning is the time of all others for private intercessory prayer, and for that important habit of meditation on the Word of GOD, which, over and above ordinary study, is so essential for the development of the Christian life.

Then, again, there is pride. If all Christians are bidden to be humble, what shall we say with regard to those who, as Priests, are specially called upon to follow and to represent that Blessed JESUS, Who, though

He was in the form of God, made Himself of no reputation, and took upon Him the form of a servant. A true Priest should never, through the promptings of pride, resent an insult. Even in cases in which an ordinary Christian might seem justified in exacting an apology, the Priest should be willing to suffer wrong in silence. How often is the work of the Church hindered, and how often are divisions caused, because the Priest will not brook an insult, and cannot harden himself to bear with some real or fancied rudeness.

And cowardice, too, is a fruitful source of evil and irregularity, for, through it, we are often tempted to sacrifice both our duty and the truth. We may well surrender that which is not essential, for the sake of a weak brother. But to sacrifice the truth or to neglect our duty, through fear of man, can never be pleasing in the sight of God. We tell the poor of our flock that they must not be ashamed to kneel down and pray in their homes, even though this may expose them to ridicule or persecution. Shall *we*, then, be ashamed of saying, if need be, our appointed Office in the presence of our fellow-travellers? Or, if we sit at meat on days of abstinence with those who do not observe the rules of the Church, shall *we*, through cowardice, cast aside her rule?

Conclusion.

But I must conclude, in order that we may proceed to the business of the Synod, that lies before us. And I would end by begging for your earnest and united

prayers now, and during the new Diocesan year, upon which we have entered. Pray for me, that my sins may be forgiven for JESUS' sake, and that my heart may be renewed and enlightened through the grace of the HOLY SPIRIT. Pray for like blessings on yourselves, and on those committed to your pastoral care. Pray for this Diocese as a whole, that it may be sanctified and protected by the HOLY SPIRIT. Pray for all the Bishops, clergy, and people, of the Scottish Church. Pray in like manner for those of our whole communion throughout the world. Pray for all CHRIST'S One Holy, Catholic, and Apostolic Church. Pray that divisions, both at home and abroad, may be brought to an end in GOD'S own good time and in GOD'S own good way. Pray that the Gospel of our LORD JESUS CHRIST may have free course and be glorified. Pray that His Holy Sacraments, and especially the Blessed Sacrament of the Altar, may be more and more honoured and reverenced amongst us, both in word and by deed. Pray that the power of the world, the flesh, and the devil may be overcome, within us and round about us, through the mighty working of the HOLY SPIRIT. Pray for the faithful departed, that they may rest in peace, and attain to a blessed Resurrection. Finally, pray that He may come again, Whose right it is to reign, and that we may be a people prepared to meet Him.

And, as at the outset I desired to remind you that we were gathered together in the Name of our LORD JESUS CHRIST, so now, in that same most blessed Name, and pleading the merits of His Death, I would

entreat you to offer up these our united supplications, remembering always His own most gracious promise, "Whatsoever ye shall ask the FATHER in My Name, He will give it you."

V

Our Position with Regard to the Church of Rome — Religious Education — Secular Schools — Our Duty to the Young — The Diocesan Syllabus — Old Testament History — The Church Catechism — Presbyterian Baptism — An additional Reason for requiring conditional Baptism.

My Reverend Brethren,

Another year has come and gone, and once more, through the mercy of God our Father, we are assembled together in the Name of His dear Son Jesus Christ. May the Holy Spirit be with us, to guide, to sanctify, and to protect.

As the lapse of time removes us further from the day on which our Lord Jesus Christ ascended from Olivet, so year by year we are drawing nearer to His second and glorious appearing. Soon that same Jesus Who was then taken up from us into heaven, shall so come in like manner. For yet a little while and He that shall come, will come, and will not tarry. May we live with our loins girded about, and our lights burning, and be like men waiting for their Lord. "Blessed are those servants, whom the Lord, when He cometh, shall find watching."

The period that has intervened since our last Synod

has not been a very eventful one in the history of this Diocese, though it has brought with it many blessings, and many corresponding responsibilities. May all that we have endeavoured to do, through the aid of the Holy Spirit, and for the love of our Lord Jesus Christ, be accepted of God the Father. And may He pardon, not only the sins of commission and omission by which we have offended against His Divine Majesty, but also the iniquities of our holy things—of our Prayers and of our Sacrifices. Thus washed in the Blood of His dear Son, and renewed by His Holy Spirit, may we more perfectly know and do His will, during the few years that may yet remain for the completion of our ministry, and for the performance of those good works that He has prepared for us to walk in.

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[Allusion is here made to the Rev. A. H. Mackonochie, whose death had recently taken place.]

But there is another characteristic of the position he maintained, which must never be overlooked. He was not only loyally attached to the Anglican Church, through which he had received his Orders, and in which he exercised his priesthood; he was also clear and outspoken in his rejection of those peculiar doctrines which, in the Church of Rome, have been, alas, added to the Ancient Faith—doctrines that must, so long as they remain, render the visible unity for which we daily pray, impossible.

I shall never forget a conversation I had with him

about the Immaculate Conception. To this novel dogma, recently imposed by Papal authority as an article of faith, in spite of the teaching of S. Bernard, of S. Thomas Aquinas, and of many other weighty Latin authorities, he was most strongly opposed. He would have yielded to none in true love and devotion towards the blessed and ever-Virgin Mother of GOD. But to the end he maintained the infinite distinction that must eternally exist between the glory of the human Mother and the glory of her Divine SON, between her conception and His. And he taught with no uncertain utterance that an Immaculate Conception, prior to the Incarnation of the Eternal Word, would have robbed that Divine mystery of its essential glory; and that human nature, restored to perfection before the coming of the Second Adam, would have been an impossibility and a contradiction.

Our position with regard to the Church of Rome.

My Reverend Brethren, I am persuaded that the position which our departed friend took with regard to the Church of Rome is the only true and safe one for us to maintain. It is not enough for us to say, as some do, We have valid Orders, and valid Sacraments depending upon those Orders, and therefore we may safely stay where we are, and we need not accept the Roman claims. Such a position is, at any rate, a very feeble one, and it has been, to many weak brethren, only a temporary halting place.

Much as we hate divisions in CHRIST'S Church—

much as we long for unity in the truth of the Catholic Faith, we must take a higher and stronger ground than this. We must with all humility affirm that on the terms which Rome now offers there cannot be visible unity. Individuals, weary of debate, and longing for that rest which often follows from the unquestioning acceptance of any external authority, have, from time to time, gone from us to Rome, and others may follow them. But the Anglican Church as a whole, if she is to be still a faithful witness for CHRIST, and for the doctrine of His holy Apostles, as interpreted by the general consent of the Fathers of the Catholic Church, can never accept the modern Papal claims, nor the additions, which by Papal authority have been made to the Faith of the first ages, and of the undivided Church. I would even go further, and affirm that supposing the Candlestick of our Church were removed altogether—that supposing that no ordinances of religion were to be obtained by us except from Rome, and on Rome's present terms—yet that still individual or corporate submission would be unlawful. For to buy even the Body and Blood of CHRIST at the price of a lie—at the price of assenting to that which we know to be inconsistent with His own revealed truth, would surely be a sin against Himself.

Speaking for myself, I consider that my soul would be far safer were I to trust, in the hour of death, to CHRIST'S infinite mercies, without the Sacraments of His Church, than were I to purchase those Sacraments by setting the seal of my assent to doctrines, and to a

system, which, I am persuaded, are not according to the mind of Him, before Whom we shall have to give account.

Let us pray for the *visible* unity of CHRIST'S Church—its *essential* unity exists already, and can never be broken. Let us be willing to sacrifice all that stands in the way of the fulfilment of our petition, especially all that savours of pride, self-will, or insular prejudice. But there is one thing we must never dare to sacrifice, and that is, GOD'S Truth—the Faith as it was once delivered to the Saints.

I speak as a Bishop of the Anglican Church to members of our own communion. I do not presume to judge our brethren of the Church of Rome. I have nought to say with regard to those holy souls who, having been born, through Divine Predestination, within that communion, have, from the first, imbibed its new, together with its ancient teaching.

A very wide distinction must be drawn between such persons, and those who—having been taught the Catholic Faith in its purity—of their own free will and choice, and perhaps even to gratify slothful longings for ease, or other selfish predilections, have sinned against and sacrificed the truth.

Religious Education.

I regret the absence from this Synod of our Diocesan Inspector of Schools, as I had hoped for a statement from him with regard to the progress of religious education amongst our children. But he has already

presented his annual reports, and they can be referred to. I had the pleasure, this year, of being with him at most of his inspections, and what I saw and heard on those deeply interesting occasions tended to increase my conviction that one of our most essential duties, as Pastors in CHRIST'S Flock, is that of giving definite religious instruction to the young. If we fail to do this, we are, to a great extent, reaping fruit from the labours of those who have gone before us, without making any adequate provision for the time to come. Many of our Highland hills are becoming bare, not so much through the destruction of full-grown trees, as through the absence of that natural growth which, before the time of sheep-farming, used to make up for the decay and disappearance of the old wood. So will it be with the Church, if we neglect the religious upbringing of our children.

Secular Schools.

I am more and more convinced that what are called "undenominational" schools are wanting in this direction. The Shorter Catechism, which contains thoroughly Catholic teaching with regard to the Blessed Trinity and the Incarnation, and much besides that is good and profitable, is still taught to a certain extent. But I regret to observe that it is far less valued than it used to be. And it is certain that teachers have not now the same inducements for making their scholars commit it to memory as they had in the days of the old Parish Schools. This decreasing value set upon the

Shorter Catechism, and also, I fear I must add, the neglect of those inspired lessons of heavenly prudence which were in former times so frequently conveyed through the general use of the Book of Proverbs, are doing much to make Scotland a less GOD-fearing land than she used to be. I am speaking, of course, of Presbyterian godliness. But none who really value those fundamental doctrines of the Old Faith which Presbyterianism has retained from earlier times, can regard with indifference the increase or decrease of piety among those religious denominations which still include the great majority of our fellow-countrymen.

Our Duty to the Young.

The present time, then, demands from us a stronger effort than ever in the direction of religious education. No Pastor is doing his full duty, unless he is, to the best of his ability, an instructor of the young. The charge from the Chief Shepherd to S. Peter was not only, or first, "Feed My sheep," but it was also "Feed My lambs." A Priest may be earnest in preaching the Gospel, frequent and devout in offering up the Holy Sacrifice, diligent in visiting the sick and the whole, vigilant in guarding the Blessed Sacrament against profanation by the unworthy, and assiduous in his study of the Word of GOD; yet, if he is not instructing the *children* of the Church, he is failing in duty. And let me say that this duty cannot be altogether passed on to the laity. The grace and authority committed to us for preaching the Word of GOD (O that we were more

eager to stir up that grace conferred through the imposition of hands) gives the Church a special claim upon us, her ordained Ministers, with regard to the instruction of her young children. Surely every Pastor of souls should, at any rate, aim at being as frequently in his school as he is in his pulpit.

Alas for the Priest who has no Church Day School in which to teach the Faith! If in earnest, he will make up for such a want, so far as he can, by his catechetical instructions in church and elsewhere, and by his Sunday School class. But nothing can fully supply the lack of the Day School, to which the Pastor can have access at all times, and in which a tone of piety, and of reverence for holy things, should pervade the whole system of instruction. This "tone," so conspicuous for its absence in secular schools, is what we should aim at, very diligently, in ours. And few things tend to its maintenance so much as the frequent visits of those to whom CHRIST Himself has committed the care of the lambs of His flock, and who officially represent the Chief Shepherd Himself.

The Diocesan Syllabus.

In connection with this subject I would draw your attention to the Syllabus for Religious Instruction for the present, and, I think I may say, for future years, which has lately been issued, after very careful consideration. It will be observed that the scheme is a very simple one, but very definite. This result has been aimed at on the principle that a little religious

knowledge, thoroughly mastered, is of more value than much imperfectly acquired. Much stress has also been laid on the committing to memory of certain well-known hymns for the Seasons, embodying Christian Dogma, and on such a thorough acquaintance with the words of the LORD'S Prayer and of the Creed as shall enable the scholars not only to recite and explain them, but also to write them out correctly—word for word. A certain slip-shod way of saying even the LORD'S Prayer, which I have often noticed, has been my chief reason for insisting upon this method.

Old Testament History.

But what may perhaps seem a more noteworthy feature in the Syllabus is that the subjects it embraces are entirely connected with the New Testament. I trust none will gather from this that there has been any undervaluing on our part of the inspired Oracles of GOD, given under the old Dispensation. It was concerning those Scriptures that the LORD Himself declared, "These are they which testify of Me." It was to those sacred writings that the Apostle Paul alluded, when he wrote to Timothy, "From a child thou hast known the Holy Scriptures which are able to make thee wise unto salvation through faith which is in CHRIST JESUS." There is much in the Old Testament which we may find it difficult to explain, or even, in our ignorance, to justify. It is certainly that part of the Book of GOD concerning which it may be said most emphatically, in the words of S. Peter, that it contains "things hard

to be understood, which they that are unlearned and unstable wrest . . . unto their own destruction." Yet the Old Testament as well as the New is the revelation of God to man. Why, then, perhaps some may ask, do we seem to give it less room in our scheme than heretofore? For this cause. Not that our children may know less of the Law, but that they may know more of the Gospel. Had we the power to teach them all that we would, and had they the minds to learn, we would make them understand the Old Testament Scriptures perfectly, and prove to them, as the Lord Himself did to those eager learners with whom He walked on the Emmaus road, how that all things have been fulfilled which were written in the Law of Moses, and in the Prophets, and in the Psalms, concerning Him.

But our powers of teaching are limited. The time is short. We have the children but for a little while, and their capacity for learning is often not great. We have to make the best use we can of the few years of intelligence at our command; or rather of the very limited period in each school day that can be devoted to the study of religion. We know that there is "one needful thing"—the Gospel of our Lord Jesus Christ, the story of His wonderful Incarnation and Birth, of His Holy Life and Example, of His Blessed Passion and Precious Death, of His mighty Resurrection and glorious Ascension. We have to impart to our children somewhat concerning the Mystery of the Blessed Trinity. We have to teach them about the

Atonement made upon the Cross, and to tell them again and again how they may have a good hope through the Crucified, now, and in the hour of death. We have to teach them about the Sacraments of the Church, about the Christian Seasons, about the second coming of Him for Whom we wait, and much besides, which every Christian ought to know and believe to his soul's health.

Now, my Reverend Brethren, I regret to say that I have, at times, met with lamentable ignorance, even in Church Schools, with regard to some of these matters to which I have referred. And when I have expressed surprise, I have sometimes, I think, been told that the children could have answered better had they been questioned on the Pentateuch or on the Books of the Kings. Or, it has been alleged as an excuse, that the time that had to be devoted to the study of such and such books of the Old Testament did not leave much for the thorough study of the New. I know, at any rate, it has been said, that the children have shown more interest in the Scriptures of the older dispensation, than in the Gospel. It may be so. It may be that young minds, not yet awakened to the realities of sin, and of the world to come, may find in the touching narrative of Joseph and his brethren more to attract them than in the story of CHRIST'S Cross and Passion. But surely this consideration should not unduly influence teachers, nor lead us to forget that in the light of eternity there is but one thing of supreme importance, and that that is, to know and to love JESUS CHRIST,

our only Saviour, and our only Hope in life and in death.

And where is this saving knowledge, humanly speaking, to be imparted, if not in Church Schools, and, in the case of Church children, between their Baptism and Confirmation? It is with a view to all this that the new syllabus has been prepared, and as I trust that in time it may please GOD to add to the number of our Church Schools, I hope its operation may eventually become more widely extended.

The Church Catechism.

I have not alluded to what is commonly called "The Church Catechism." The use of this I take for granted in all our schools, *so far as circumstances will admit.* But it is my earnest desire that no children should be required to repeat its first four answers, except those who have been presented for Baptism in infancy by God-parents, who have made in their names the three definite sponsorial promises and vows there alluded to. For though the presence or absence of sponsors has nothing to do with the validity of Baptism, I feel that to teach children to say words concerning themselves, evidently inapplicable, I may even say utterly untrue, is to introduce an element of unreality into their religion from the very first.

On the same principle, I feel forbidden to make use of the introductory portion of the Confirmation Service with regard to those who have not had sponsors at their Baptism, or who have received Baptism in riper years,

conditionally or otherwise, and who consequently have no vows, made by others, on their behalf, to ratify and confirm. However, this is but a small matter, seeing that the renewal of vows in Confirmation is no essential part of that Ordinance, and is, in fact, only an introduction of very recent times—not even, in our Prayer Book, reaching back so far as the year of the Restoration of King Charles II.

Presbyterian Baptism.

I enter upon this subject with many misgivings. What I fear is, lest I should, to any extent, seem to put myself in opposition to those who, being undoubtedly wiser and holier than I am, have, in past times or the present, been led to follow a different course; or, lest by anything I may say, I should wound the heart of even one of my fellow-disciples, who love our LORD JESUS CHRIST, and make any sad whom He has not made sad. In particular, I should shrink even from the appearance of differing from one amongst ourselves who is obviously entitled to speak with more than the ordinary authority of a Father-in-GOD — from one to whom I should esteem it a happy privilege to go as a learner, that I might by him be instructed in the way of GOD more perfectly.

I would rather, therefore, in discussing the validity of Lay Baptism, avoid as much as possible the assertion of any conclusions of my own, and appeal rather to the opinions of others. And, in the main, I would content myself with setting before you parts of an argument

from the pen of one of the most prominent among the Divines of our communion in the last century. I allude to Archdeacon Waterland.

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Without urging the acceptance of all Dr. Waterland's conclusions, or those of his contemporary, Mr. Lawrence, the author of *Lay Baptism Invalid* (A.D. 1723), I would commend them to your consideration. I would also refer you to the article in the *Church Quarterly Review* of last October, from which I have already quoted.

I will conclude with two final quotations. The first is in reply to a remark by Mr. Kelsall, that the Church of England has never made any law for the punishment of a lay-baptist. "But what think you," says Dr. Waterland, "of those words in the Preface to the Ordination Book: 'None shall be suffered to execute any of the functions (of a Bishop, Priest, or Deacon),[1] except he hath had formerly Episcopal consecration and ordination'? Is not this part of her laws, and Baptism one of her functions?"

The second quotation is as follows, and it may be regarded as a summing up of Dr. Waterland's whole argument. "From what has been said," he urges, "it appears pretty plainly that there is no law either of GOD or man, either of the Primitive Church or of our own, whereon to found the validity of Dissenters' Baptism. As to making anything valid, *ex post facto*, by a subsequent Confirmation, which was not valid before, is too

[1] Dr. Waterland, referring to Optatus, speaks of the ancients having looked upon Deacons as "Priests of the third order."

romantic a notion to need confuting, having no countenance from Scripture, Antiquity, or Reason, or the principles of our Church, or our Office for Confirmation, which supposes persons baptized — validly baptized, before. Seeing, therefore, the thing looks so suspicious and doubtful, and withal so dangerous, it concerns us to take the safest way, and to act as all wise casuists would advise us in doubtful cases." Mr. Bennett, who had well considered this subject, speaks like a wise and good man. "At present," he says, "I am not able to prove the validity of Sacraments administered by lay persons, in any case whatsoever. Nor on the other hand am I willing to pronounce them utterly invalid. But this I own, that if it had been my misfortune to have been baptized by such a person, as was not authorised by God to perform that Office, I would be conditionally rebaptized, after the same manner which our Church prescribes in dubious cases. For I do not think that otherwise it would be possible for me to enjoy peace of conscience for one single moment."

In striking agreement with this are the words of one of our most distinguished and learned Prelates, who, in a letter dated 4th March, 1874, thus expresses himself: "The Church," says Bishop Christopher Wordsworth, "has not condemned Baptism administered by laymen. But I have no hesitation in saying that if I had been baptized by a person whose commission to baptize was doubtful, I should desire to be baptized with the hypothetical form, by a duly-ordained minister."

This, my Reverend Brethren, is exactly my own

feeling, and it embodies a principle which must surely commend itself to all who would desire to exercise as much prudence with regard to spiritual matters as they would do with regard to their temporal concerns. Few wise men would rest content with a questionable will, or with a title to an estate challenged by many as invalid or defective. Wilfully to go on in such uncertainty, when the remedy is simple, would surely be the extreme of imprudence. Yet how often are the words of the Gospel fulfilled, "The children of this world are, in their generation, wiser than the children of light!"

An Additional Reason for requiring Conditional Baptism.

But independently of any question as to the validity or invalidity of Lay Baptism, there is another consideration which must effect very seriously the practical conclusion at which we shall arrive in dealing with converts. To this I would very earnestly direct your attention.

From testimonies too numerous to be specified, I have learnt, and I daresay you have learnt also, that among the various religious denominations which exist round about us, Baptism, as performed by them, has been, and still is, administered with great carelessness, especially as to the application of the water to the person of the candidate. This carelessness (not perhaps to be wondered at among those who do not hold and teach the reality of Baptismal grace) has, I understand, been chiefly conspicuous in the case of Baptisms performed by aspersion from elevated pulpits.

Now, even had I no doubt in my mind as to the validity of Sacraments administered by persons not in Holy Orders, I should still be unwilling to accept as valid Baptisms such as these, and I should consider that prudence, and a regard to the institution of our Blessed LORD, compelled me to require conditional Baptism, before I could solemnly and officially declare in the presence of GOD and of His Church that my formerly Presbyterian candidates for the Laying on of Hands had been (to quote the words of the Confirmation Prayer) regenerated "*by Water and the Holy Ghost.*"

Conclusion.

You cannot, my Reverend Brethren, easily realize the sorrow of heart which such considerations have caused me, in past times, nor the pain that the utterance of them now gives me. Nothing but a deep sense of duty could have drawn from me the words I have addressed to you. I know something of our own wretchedness, misery, poverty, blindness, and nakedness. I know still more of my own individual sinfulness and ignorance. I know, too, what fruits of faith, of wisdom, and of holiness, manifest themselves among some who seem to be living without any of the Apostolic ministrations of the Catholic Church. Yet what can I do but speak that which I believe to be the truth, and leave the result to GOD?

And in the midst of the darkness there are bright gleams of light. He Who has said, "Heaven and earth shall pass away, but My words shall not pass

away," has also declared with His own lips, "Him that cometh to Me I will in no wise cast out." Nothing can annul this gracious pledge. If all that our LORD JESUS CHRIST has spoken concerning His Church, His Ministers, and His Sacraments be true, so also must be this great promise. We may be sure, then, that none whom we see coming unto Him will be rejected, and that none who draw near to Him in sincerity and truth, however mistaken their method of approach, can fail to find His mercy. The LORD is plenteous in mercy unto all that call upon Him. We are bound to seek Him in the ways of His own appointment, through the ministries of His Church, and in the use of those Sacraments which He has ordained. These are the ordinary channels of His grace. But He Who is the Chief Shepherd and Bishop of the Church, He Who is King of kings and Lord of lords, He Who is the Sovereign Source of all ecclesiastical authority, He Who has all power in heaven and earth, is limited by nought but by His own perfections. Undoubtedly He has pledged Himself to bestow His gifts of grace through certain channels. But let us not wonder if, far beyond the limits of those channels, His abundant mercy reaches the souls of men, in ways and by means unknown to us.

We have to do with One Who, in a parable, has told us of labourers called at the eleventh hour, but who nevertheless received the full day's wages. Therefore let us not marvel if we find Him acting with a similar

generous inequality in His dealings now; or if at times He seems even better than His word. Nor let us forget that as the last may be first, so the first may be last. Some who sit on thrones in CHRIST'S Church on earth may fail finally to find His grace. Others who, in their deep ignorance, may have hardly known what the Church is, may, in the end, find mansions prepared for them in His heavenly kingdom. May CHRIST'S mercy be upon us now, and in the hour of our death, and when He shall come again in His glory, and all the holy angels with Him.

VI

Pastoral Self-Examination—The Experimental Knowledge of Christ—His Salvation — Conversion — Conversion essential to Vocation to the Sacred Ministry—Love to Jesus Christ and its Results—Recent Dangers in Connection with Biblical Criticism.

My Reverend Brethren,

Once more it is my privilege to meet you in the Synod of this Diocese, and to bid you welcome in the Name of our Lord Jesus Christ. May that Holy Spirit Whom He has sent unto us from the Father, direct and rule the thoughts of our hearts, the words of our lips, and the actions of our lives!

Pastoral Self-Examination.

In reviewing the past year we have doubtless much to be thankful for, and it is well from time to time to call to mind and to acknowledge the goodness of God, bestowed upon us, individually and collectively. But while we do this, we should also search into our own hearts and lives, and see what use we have made of the gifts bestowed upon us, and whether or no we have been good stewards of the manifold grace of God.

Once more let us ask ourselves whether, in our preaching, we have made it our first and principal

object, in dependence upon the assistance of the HOLY SPIRIT, to set forth JESUS CHRIST, faithfully and constantly, as man's only Hope and as the only Way of access to the FATHER? Have we taught clearly and unmistakably CHRIST'S perfect Godhead and His perfect Manhood? Have we again and again—for it is only by constant repetition that the truth can be impressed upon the minds of most people—have we again and again set Him before our flocks as their Crucified, Risen and Ascended Saviour, Who shall come again to be our Judge, and His people's Great Reward? Or have we attempted to feed souls with that which is not bread, and to meet spiritual requirements, as, alas! is so often done, with that which will not satisfy.[1]

Have we loved GOD'S Altar, and have we endeavoured to offer up the Holy Sacrifice as frequently as possible? Or, have we only done so when the requirements of our communicants have rendered a Celebration necessary? Have we been regular and devout in our preparations and thanksgivings, before and after every Eucharist? Have we, in handling the Blessed Sacrament, acted like men who realize their LORD'S Presence, and who believe in their hearts that which He Himself has said concerning that Bread and that Cup—"This is My Body . . . This is My Blood"? Have we sought to prevent irreverence towards the Blessed Sacrament on

[1] See Bishop Dupanloup's *Ministry of Preaching*, translated by the Rev. S. J. Eales, D.C.L., especially page 47. I would earnestly commend this book to all my clergy.

the part of others, especially that worst form of irreverence, of which they are guilty who approach the Holy Table with carelessness or in unbelief?

Have we been regular with regard to our daily Offices, morning by morning and night by night, remembering how stringent the precept of the Church is with regard to this duty, and how unfaithful to our trust we are if we neglect it?

Have we dutifully, alone and in company, observed the Church's rule as to the Fridays and other days of abstinence enjoined upon us in the Prayer Book? Are our habits of life, our conversation *and our dress* (for this I hold to be a matter of no small importance)—are these in keeping with our Priestly calling?

Do we regulate our days with due regard to the importance of time, especially realizing the value of every hour of a Priest's life? Do we rise early, in order that we may give the first part of each day to prayer? Do we make the study of theology, that is, the study of the Holy Scriptures, and of those writings which help to the knowledge of the same, a necessary part of our lives? Are we diligent and frequent in visiting the sick, and do we use our utmost endeavours to set forth JESUS Crucified, as the One and only Hope of each dying sinner, as he passes out of time into eternity?

When called to hear Confessions, do we always faithfully point our penitents to the Lamb of GOD Who taketh away the sin of the world, and strive to make them realize that those words of Absolution which we

so easily utter, and that pardon which is so freely given, have been purchased at a great price, even at the cost of our Divine Saviour's Sufferings and Death, and that therefore in Him must be all the sinner's hope, and towards Him all the sinner's loving gratitude? Or are we tempted to fall into the error of spending all the precious moments given to us for dealing with individual souls, on "direction"? Direction, no doubt, is most valuable when given by qualified Priests. But it may be worse than useless if it takes the place of that earnest pointing of the sinner to CHRIST, which should be the confessor's first endeavour—worse than useless if it throws into the background the real end and object of this Holy Ministration, which is, to convey to penitent sinners, not our poor fallible advice, but CHRIST'S own gracious gift of Absolution.

Are we diligent in giving instruction to the ignorant, especially to the children of our flocks? Do we realize how much ignorance of Christian truth there is, among persons of all ages, and in all classes of society? And do we make provision for remedying this great evil, both by means of our preaching and otherwise, as occasion offers?

Do we seek to do all things, not merely from a sense of duty, high though that motive may be, but from love to CHRIST—for His sake Who said, "If ye love Me, keep My commandments"—for His sake Who, having obtained from St. Peter a threefold confession of devotion, then laid this charge upon him, "Feed My lambs. . . . Feed My sheep. . . . Feed My sheep."

Alas, my Reverend Brethren, for our faults and failings! Every fresh review of our Priestly lives must make these more and more apparent. It would not be a sign of spiritual progress if it were otherwise. For the nearer we approach to our Blessed Saviour, the more we shall see our own defilements, in the light of His Presence. The more His perfections are revealed to us, the more we shall realize how unlike we are to Him, Who is our Pattern, and Who has set us an example that we should follow in His steps. The more our hearts are enlightened by the HOLY SPIRIT, Whose office it is to convince us of sin, the more we shall realize that we have indeed erred and strayed from GOD'S ways, and that we have been more like lost sheep than faithful shepherds; that we have, in our ministry, left undone many things which we ought to have done; and that we have done much that we ought not to have done; and that there is no health in us. But, blessed be the Name of our Divine LORD and Redeemer, we have in Him an Advocate with the FATHER, and He Himself is also the Propitiation for our sins.

The Experimental Knowledge of Christ and His Salvation.

And now, my Reverend Brethren, if I may say so, it seems to me that what we all chiefly need is a more *experimental* knowledge of those blessed truths which it is our chief business to preach to others. And that the proclamation of the Gospel *is* what should chiefly occupy our attention, can hardly be denied by those,

at any rate, who realize that not only in church, but that also from house to house, at all times, and in all places, it is our duty to make every endeavour "to teach and preach JESUS CHRIST." Some, both friends and foes, speak as if the Sacerdotal Office began and ended with Sacrifice. I think if we read the Treatise of St. John Chrysostom *On the Priesthood*, we must come to the conclusion that no such idea existed in the Church of the first ages. Even the Great High Priest, without Whose Sacrifice there could have been no propitiation for our sins, and Who is a Priest for ever after the order of Melchizedek — even JESUS CHRIST devoted by far the greater part of His public life on earth to the ministry of preaching, at any rate in its wider sense. It was not till the night in which He was betrayed that He brought forth the Bread and Wine. It was not till He was about to return to the FATHER that He accomplished upon the Cross that Sacrifice which was to make atonement for the sins of the world. I do not forget that all our Blessed LORD'S suffering life was, in a certain sense, in a very true sense, a Sacrifice, of which the shedding of His Precious Blood upon Calvary, was the consummation. But this does not hinder the fact that the *prominent* feature of the greater part of His ministry was preaching; and that, for three years, both by His holy life and by His daily instructions to His disciples, He was continually occupied in setting before the world Himself and the FATHER and the HOLY GHOST. We can but offer Sacrifice once in each day, and even

this is a privilege from which nearly all of us in this diocese are debarred by circumstances. But far more often may we, if we will, preach CHRIST'S Gospel, directly or indirectly, in schools, by the bedsides of the sick, in our conversations, and by our letters, as well as in the pulpits of our churches.

And this, which is our bounden duty, we shall do more and more effectually in proportion to that experimental knowledge of CHRIST'S salvation to which I desire to call your attention. A clear knowledge of the rudiments of the science of theology should doubtless be aimed at by all of us. But we must not stop here. Just as a blind assent to dogmas promulgated by authority is not enough, without the heartfelt conviction of faith, so a mere intellectual apprehension of the Gospel is not sufficient, until we have ourselves been brought, by the HOLY SPIRIT, to taste and see that the LORD is gracious. We must seek to feel in our hearts that which we have grasped with our understandings. We must seek to know, by our own experience, what it is to repent, what it is to believe, what it is to come to CHRIST, what it is to seek and to find in Him pardon and peace, what it is to love the LORD, and to do everything for His dear sake.

Conversion.

But all this implies a mysterious change of heart, a change which, if not quite from death to life, is, at any rate, a change from darkness to light. For repentance, faith, and love to CHRIST are not natural to man, nor

are they graces evident, as a general rule, even among them that are regenerated. I know, my Reverend Brethren, you will not, after what I have so often said, accuse me of undervaluing the grace given in Holy Baptism. But Baptism is not enough. The New Birth is but a beginning. The same HOLY SPIRIT, the Giver of *all* life, from Whom, through our natural birth, we have received the right to call ourselves the "offspring of the Universal FATHER" as being His creatures—the same HOLY SPIRIT from Whom comes the grace of the new and heavenly birth in Baptism—that same HOLY SPIRIT must also work in us repentance, faith, hope, love, and obedience towards our LORD JESUS CHRIST, graces which are essential to our sanctification and salvation—graces which cannot fail to make themselves felt and known, both to ourselves, by the experience of our own hearts, and also to others, by the changed actions of our lives. And thus only can we become, in the highest and truest sense, the children of our FATHER which is in heaven, His children, that is, not only by creation, His children, not only by adoption in Holy Baptism, but His children by that likeness to the Only-Begotten which is the work of the HOLY GHOST. To such sonship it was that the blessed Apostle St. Paul pointed when he wrote, "As many as are led by the Spirit of GOD, they are the sons of GOD." All this, as I have said, can hardly fail to be more or less a matter of experience. Conversion, repentance, change of heart—this work of grace, call it what we will—need not be sudden, and I suppose it seldom is. GOD'S dealings, both in the

world of nature and in the world of grace, are mostly gradual. But it is inconceivable that any can be led by the Spirit of GOD without being *conscious* of His gracious influences. And surely we must wish to know, in our own experience, that which we would preach to others.

Conversion essential to Vocation to the Sacred Ministry.

If the future is to be brighter, and if the Church is to win back the multitudes who have fallen away from her doctrine and fellowship, *some* tokens, surely, of spiritual life—*some* evidence of having experienced in their own souls the power of CHRIST'S Gospel, must be regarded as essential in men who seek not only to minister to the LORD, but also to be the spiritual guides of His people.

And as for ourselves, who *have* been called to the Priesthood, must not *we* seek to have this blessed experience? For until we have been enabled by the HOLY SPIRIT to realize individually our own sinfulness and danger—till we have been led in earnest reality to seek in JESUS, and through JESUS, for pardon and peace—till we have felt some true love to Him in our hearts, we can never preach concerning Him, as we should preach, or say to our people with convincing power, "O taste and see how gracious the LORD is: blessed is the man that trusteth in Him."

When I reflect upon the history of my own ministry, and compare it with that of others whose opportunities of doing good have been far fewer than mine, and whose hindrances have been greater, and when I see how little I have accomplished (if indeed I have accomplished any-

thing), I do not attribute my failure to a want of learning, of eloquence, or of other personal gifts, so much as to a want of that true conversion of heart, and of that blessed experience of the perfect work of the HOLY SPIRIT, which I covet, and for which I earnestly pray, on my own behalf, on behalf of you, my brethren in the Priesthood, and on behalf of all who are committed to our care. It is sometimes said, and perhaps not without reason, that those who have not experienced any change of heart are apt to undervalue or to speak against this true and necessary doctrine of Conversion. May it not be so with us! The more we feel our need, the more humbly let us seek the aid of the Eternal Spirit; and the more that we realize, if it be so, that He has begun a good work in us, the more let us pray that He may bring that work to perfection; for "the path of the just is as the shining light, that shineth more and more unto the perfect day." Newness of heart will bring newness of life. Love towards our LORD JESUS, kindled within us by the fire of the HOLY GHOST, will manifest itself by the fruits of love in our words and actions, and that especially in the exercise of the pastoral office. Having felt within our own hearts the gracious influences of the HOLY SPIRIT, we shall be able, with that reality and assurance which spring from experience, to preach to others concerning JESUS and His salvation.

Love to Jesus Christ and its Results.

A divinely-kindled love towards CHRIST the LORD has, from the very first, been the ruling principle to

animate and guide His Church. By this love, and by it alone, are we able to explain things which would otherwise be unaccountable. And here I am not thinking merely of the heavenly lives of CHRIST's holy Saints, nor of the patiently-endured sufferings of His blessed Martyrs, but I am thinking of that which the world has always been apt to regard with a scornful wonder—the burning zeal of His Confessors, their sensitive regard for their Master's honour and glory. Love to Him could never endure anything that might even seem to detract from the full recognition of His Eternal Sonship. The little added "iota" which implied that His Divinity was something short of Deity was, to CHRIST's loyal subjects, an impossible addition to their Creed.

Rather than assent to this, they were ready to suffer the loss of all things. They could neither deny, nor modify, nor explain away the truth of their Saviour's Godhead; nor could they endure such impiety on the part of others who called themselves brethren. For that toleration of error which by the world is held to be a virtue, and which is so *easy* to those who know not what it is to love JESUS CHRIST with a jealous love—that toleration of error could find no place in the breasts of His Confessors. For *they* knew the spiritual meaning of the Psalmist's words, and to them they presented no difficulty: "Do not I hate them, O LORD, that hate Thee, and am not I grieved with them that rise up against Thee? Yea, I hate them right sore, even as though they were mine enemies." Such language by many of the present day would be condemned as an outburst of

fanatical bigotry. Nevertheless the Psalmist's words would doubtless have found an echo in the heart even of the Apostle of love, even in his heart who, upon the Elect Lady, imposed this injunction: "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him GOD speed: for he that biddeth him GOD speed is partaker of his evil deeds."

Recent Dangers in connection with Biblical Criticism.

Some of the controversies of the present day, like those of ancient times, have to do, more or less immediately, with doctrines that relate to the Adorable Person of our Divine LORD and Saviour JESUS CHRIST, Who for us men and for our salvation came down from heaven and was made Man. And this may be said especially with regard to certain recent discussions which have begun in connection with some of the books of the Old Testament Scriptures.

As to these discussions, so far as they relate to questions of Biblical criticism, I will not here venture to express any opinion. Nor would I dare to impute blame, or presume to bring the charge of unfaithfulness towards our LORD JESUS CHRIST against men who would doubtless count it all joy to lay down their lives for His sake, and in attestation of their belief in His Eternal Deity.[1] Nevertheless I must utter a word of caution. For it

[1] See the noble sermon on the Deity of CHRIST, preached on St. Peter's Day, 1890, in Westminster Abbey by the Rev. Charles Gore.

behoves us to be on our guard, especially just at this present time. Let us beware lest by any rash admissions, in order to smooth away difficulties, we should ever *seem* to disparage the holy teaching of Him Who, although Very Man, spake as never man spake—of Him in Whom are hid all the treasures of wisdom and knowledge—of Him Who said, "Heaven and earth shall pass away, but My words shall not pass away."

There are, I know full well, great seeming difficulties, both historical and moral, in those Holy Scriptures of the Old Testament, which gave, and still continue to give, such a faithful witness to CHRIST, and to which He so often referred. But let us bear those difficulties like men, even though, with our very limited faculties and imperfect information, we may never be able to solve them. Let us bear those difficulties, I say, as a part of our discipline. Let us bear them rather than attempt to get rid of them by new theories which may, ere long, prove to be only stepping-stones towards further concessions and negations still more manifestly subversive of all belief in CHRIST'S Deity.

It is not in the Word of GOD alone that we have to face difficulties, and perhaps to endure them in silence. In the history of the world, and in our daily lives, there is much to try our faith, much that we cannot explain, and there are some things even, which, in our ignorance, we are unable to reconcile with the goodness of GOD, or which seem to contradict His promises. "For we know in part, and we prophesy in part." But that which is perfect will soon be revealed. JESUS CHRIST will ere

long return to bless His waiting Church. And in the meanwhile His message to each one of us is, "Hold fast till I come."

And, further, let us remember that we have a duty to CHRIST'S faithful disciples as well as to sceptical enquirers. We have to take into consideration the sensitive loyalty of those men and women who, through the power of the HOLY GHOST, have "become as little children," who hear CHRIST'S voice, and who follow Him. Concerning such the LORD Himself has said, "Whoso shall offend one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea."

We are surely bound to show more tender consideration for the precious faith of CHRIST'S humble servants than for the unbelief of carping critics. Among such we do not hear of many returning into the way of life and light. Some doubters are brought to repentance and faith; but very few, if we may judge from past experience, and those few not by compromises. The path of sceptics is mostly a downward path, as with advancing age the shadows of the eternal night creep slowly on.

I think, my Reverend Brethren, we are sometimes apt to be too anxious about our most Holy Faith, and too ready to take an apologetic tone in dealing with unbelievers. We must not forget that CHRIST'S religion is built upon a foundation which cannot be shaken, because it is Divine. Our great LORD and Master has no need

of our feeble apologies, still less of our weak compromises with the wisdom of this world, with that wisdom which is ever changing, and which by its very nature can never bring us to the knowledge of GOD.

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I must now end. The Blessed Eucharist, the showing of the LORD'S Death, the Holy Sacrifice of His Church, shall be offered up from age to age "till He come." But *then* there will be the vision of His *unveiled* glory—then shall the King be seen in His beauty—then shall faith be exchanged for sight. That same JESUS, Whom, through the grace of the HOLY SPIRIT, we have learned to love by the revelation of His Holy Gospel—that same JESUS Who lived, Who died, Who was buried, Who rose again, and Who ascended bodily unto the FATHER, shall so come in like manner. And then every eye shall behold Him. Let us seek to live like men who wait for their LORD, "Whom, having not seen, we love; in Whom, though now we see Him not, yet believing, we rejoice, with joy unspeakable and full of glory."

VII

The Society of the Holy Spirit — The Celebration of the Holy Eucharist.

My Reverend Brethren,

I would begin by bidding you welcome to this Synod in the Name of our Blessed Lord and Saviour Jesus Christ. I trust we do not meet together, from time to time, with any diminishing sense of the responsibility that has been laid upon us as Ministers of Christ, and stewards of the mysteries of God. On the contrary, I hope that, year by year, we are learning, even by our faults and failures, our constant need of the help that comes from that Holy Spirit Whom our Lord Jesus Christ has sent unto us from the Father, and without Whose renewing, enlightening, and sanctifying grace we can do nothing aright.

Every Annual Synod of the Diocese should be a kind of landmark in the priestly life of each one of us—a time for looking back upon the past, that we may be stirred up to seek, through the merits of our great Redeemer, for pardon, on account of what we have left undone or have done amiss—a time also for looking on to the future, that we may resolve to go forward in the strength of the same Lord Jesus Christ, and in

dependence upon Him, so that, more and more, we may, with purpose of heart, do all with a single eye to His honour and glory, and through love to Him, and as we shall wish to have done when we shall see Him in judgment. For it is certain that we cannot be standing still. We must either be making progress or going back in our spiritual lives. And I think, my Reverend Brethren, we must, many of us, out of our own experience, be able to point to instances of spiritual declension even among Priests. Have we not known cases among our brethren in the sacred ministry in which there has been a general falling away, perhaps not into outward sin and scandalous neglect of duty, but, nevertheless, into lukewarmness with regard to JESUS CHRIST and the things of His Church? Have we not known Priests, once full of zeal and spirituality, concerning whom the LORD might say that they have fallen from their first love?

It will be our wisdom, then, to examine ourselves, year by year, under the guidance of the HOLY GHOST—for He will remove from us blindness of heart, and give us spiritual discernment, if only we will seek His gracious assistance. But in such self-examination the amount of work done, or of outward success achieved, should not be the main test. Rather we should look into the secrets of our inner lives, and ask ourselves questions as to how, in this respect, we stand with GOD —how, for instance, with regard to our secret prayers, our confessions, our communions, and also (for this is most important) how with regard to our meditations and

our private study of the sacred Scriptures. But above all, we should seek to know whether we are growing in the knowledge of our LORD JESUS CHRIST, and in faith and hope and love towards Him, and whether it is for His sake that we are labouring in His vineyard. Or are we growing lukewarm and formal? Have we to confess that our own spiritual life is at a low ebb, and that, as a consequence, our outward duties are either neglected or reduced to the level of a mere performance of professional obligations? Such questions, honestly put and honestly answered, must of necessity always lead to self-abasement. And it is certain, moreover, that the nearer we are brought to CHRIST, the more we shall see our own defilement in the bright light of His holiness. There is, however, a self-abasement which goes before renewed peace and joy in believing. And there are those who, in spite of weak faith and frequent errors, are nevertheless able to say with humble sincerity—"LORD, we believe; help Thou our unbelief: LORD, Thou knowest all things; Thou knowest that we love Thee."

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The Society of the Holy Spirit.

About six years ago I called your attention, my Reverend Brethren, to our then newly-formed Society of the HOLY SPIRIT—an Association of Bishops and Presbyters, united together for the purpose of seeking the help of the HOLY GHOST, and of observing a very simple Rule of Life. Since then another society, with

a similar name and similar intentions, has been begun in England. On this account, and to prevent confusion, our Association, in the new edition of its Office Book, is now called the *Scottish Society* of the HOLY SPIRIT. But otherwise, except that the rules have been made still more simple, the Constitution has remained unaltered. The Society itself is, I think, of sufficient importance to warrant my once more calling your attention to it—especially as I believe there may be those amongst us who are feeling the need of some help that may enable them to fulfil more perfectly those obligations which they certainly took upon them when they sought and obtained Ordination to the Priesthood.

The rule of the Society is both simple and definite. It is so simple that it need hardly add anything to the obligations already binding on the conscience of every faithful Priest—except, it may be, the daily recitation of the *Veni Creator*. At the same time it is so definite that it emphasizes, with unmistakable clearness, those duties which, of necessity, each one of us must discharge, unless we are willing to be regarded as untrue to our vocation.

But some may say, What, then, is the use of any such Society as this? Are not the rules of the Prayer Book enough? Undoubtedly they are. But, alas, it is notorious that, through bad traditions, which have crept in, many of the obligations that the Prayer Book lays upon us have been, and still are, openly neglected. I have reason to hope that it is not thus, to any great extent, in this Diocese. But I am sure that elsewhere

there are many of the clergy who will (to take one instance) without scruple, neglect, day after day, the duty of saying, either privately or openly, the Offices for Morning and Evening Prayer as enjoined by the Church of which they are ordained Ministers. Other things, sometimes trifles, are allowed to come in the way of this duty. Perhaps mere disinclination, in some cases, is the sole cause of such unfaithfulness to a clearly-stated obligation. Or it may be that the laxity of other Priests in other places, or in other times, is brought forward as an excuse. Sometimes even the pressure of work is pleaded. And yet it is notorious that hard-wrought Priests in large towns find time for a duty that the most leisurely of the country clergy have been known to neglect.

Then again, there are very plain rules in the Prayer Book as to the days to be observed with fasting or abstinence—rules evidently stated with care and forethought (notice, for instance, the exception made with regard to one particular Friday)—rules evidently framed with a view to their practical observance. And yet the laity (and we must remember that the laity take an increasing interest in Church matters) are sometimes scandalized by seeing those to whom they should look for an example of obedience, openly ignoring the Church's directions in this respect.

I remember hearing of a clergyman who, on a Friday or some other day of fasting or abstinence, partook of an ordinary repast in a place of public entertainment, and who afterwards recollected the breach of order of which

he had unwittingly been guilty. Realizing the scandal he might possibly have given, he returned to the place he had just quitted, and, after seeking the permission of the landlord, he made a public apology before the assembled company for his unintentional breach of the Church's rule.

Whether this action was to be commended or not as wise, I will not now discuss; but I am sure of this, that if we all had more regard for the consciences of others in such matters, we should be more faithful to our high calling. For we have not merely to ask ourselves whether the keeping of such and such rules has a beneficial effect on our own spiritual life—the question should also be, What has the Church, whose servants we are, enjoined, and how far are we under obligation to obey her voice? And we also have to take into consideration what the effect of our disobedience (however we may be able to justify it to our own consciences) will be on others.

I remember once taking a long railway journey, which, I think, occupied a day and a night, along with a lay companion. A clergyman, a stranger to us both, was also in the same carriage. My lay friend remarked that during the whole of that long time there was apparently no act of prayer on the part of the Priest. The accustomed attitudes of devotion under such circumstances may be both impossible and undesirable; but we should never travel without our Office Books, or, through a false modesty, neglect devoutly to make use of them. Our Blessed Lord rebuked the Pharisees for the prayers

they said with the intention that they might be seen of men; but, at the present day, I think the tendency is rather to a sin in the opposite direction. And we are often tempted to forget that He Who condemned the ostentatious pride of the hypocrites, said also to His disciples, "Let your light so shine before men, that they may see your good works, and glorify your FATHER which is in heaven," and Who added this solemn promise and warning, "Whosoever therefore shall confess Me before men, him will I confess also before My FATHER which is in heaven. But whosoever shall deny Me before men, him will I also deny before My FATHER which is in heaven." It is quite as possible to offend CHRIST'S little ones by our careless neglect of well-known duties, as it would be to scandalize them by ostentation or by apparent hypocrisy.

If we only realized, my Reverend Brethren, the truth of the common saying, that actions speak louder than words, we should all, for the sake of others, be more circumspect with regard to outward things. For outward carelessness of life, even in such comparatively small matters as unclerical dress and habits, tends, more than we can tell, in the direction of lowering and degrading the clergy in the estimation of the laity. Above all, this is the case with regard to obvious breaches of rule, such as those I have specified.

But I would not have you to think that the Society of the HOLY SPIRIT is merely an Association for promoting the observance of an external obedience to the rules of the Church. Its very name should remind its members

that their outward lives must be the manifestation of the inward working of that Holy Spirit, without Whose renewing grace there can be no real sanctity. I am aware that I have pointed chiefly to the edifying effect on the Church in general, of holy and well-disciplined living among her clergy. Or rather, perhaps, I should say, I have set before you the harm done among the laity by clerical laxity. But I would not imply that the keeping of the Church's rule is a matter of small importance with regard to our own spiritual well-being. On the contrary, I am persuaded that such self-denial as may be involved by the observance of the Fast Days, and that such prayerfulness and acquaintance with Holy Scripture as are the natural result of faithfulness with regard to the two daily Offices, will assuredly bring to our own souls a great recompense of reward.

I have only specified two prominent rules of the Society of the Holy Spirit, as an illustration of what I said at the outset, viz., that membership in that association involves no new obligations at all, except the daily use of the *Veni Creator*. For, as Priests, we are *already* bound to say Mattins and Evensong daily, to keep the days of fasting and abstinence, and to celebrate the Holy Eucharist, if possible, on Sundays and Holy Days, with careful preparation and thanksgiving. Of the two remaining rules, the one (as to systematic study) is only in the form of a recommendation, and the other (with regard to Retreats) is obviously only binding on those who have opportunity to observe it.

If I may be allowed to speak for myself, I would say that I have found membership in this society a great help, especially in regard to my own daily life. A Rule of Life is almost a necessity to those Priests who desire to make it their business to fulfil the duties of their high calling. And experience has proved that such a rule has a more beneficial effect if it comes, not from oneself, but from some external authority—above all, when that authority is the Church herself. And it is the Church's own rule, as I hope I have already made plain, that is embodied and emphasized by that of the Society of the Holy Spirit. Generally speaking, to keep the one is to keep the other, and to neglect either is to neglect both.

The Celebration of the Holy Eucharist.

And we cannot insist too earnestly on the objective reality of the Presence of the Body and Blood of Christ our Lord in His Holy Sacrament—a reality which makes that Holy Mystery life and salvation to those who draw near with humility and penitent faith—but condemnation and death to those who in unbelief or pride presume to receive the same most Holy Sacrament unworthily, and who are thus in no wise partakers of Christ.

But all this relates to what we may call the manward aspect of the Eucharist. There is, however, another aspect of that Holy Mystery, of which we must never lose sight—an aspect, concerning which I think I may venture to say, that it is the more prominent of the two,

in the words uttered by our Divine LORD at its institution, and in the general teaching of His Church. For the Holy Eucharist is not only a Feast—it is also a MEMORIAL. Regarded in this light, we have its Godward aspect—and we thus recognize it as an act of worship—or rather as *the* one great and Divinely-appointed act of worship, the Pure Sacrifice of the Church, foretold by the Prophet Malachi—the Sacrifice which immeasurably exceeds in reality and power the figurative sacrifices of the Old Testament—even as the Blood of CHRIST our GOD, Who once for all suffered upon the Cross, is infinitely more precious than the blood of bulls and goats shed in those sacrifices of the Law of Moses, which could never make the comers thereunto perfect.

And this brings us to the root of the matter. The Eucharist is what it is, because it is the showing of the LORD'S Death, the pleading of His all-prevailing merits. And it is only through that Death, only through that Blood-shedding, that we can hope for or obtain pardon and peace, and all those other blessings for which we pray, and of which we stand in need, for time and for eternity.

I know full well that, against this most clearly-revealed truth, there has always been more or less opposition, both on the side of unenlightened human intellect, as well as on account of the workings of human pride. Such antagonism (the result, I believe, of the mysterious and revengeful influences of that evil one over whom CHRIST triumphed when He shed His

Blood) manifested itself in the very beginning. The preaching of a *crucified* Saviour was, as St. Paul tells us, in his own time, to the Jews a stumbling-block, and to the Greeks foolishness.[1] It was so then, and it is so now. There never have been wanting those who, like Cain of old, have been ready, as it were, with their offerings of the fruits of the ground, but who have failed to see that all such sacrifices, whether of praise or prayer or worship, are worthless, except in union with the Blood of that Lamb, which was slain in intention, from the foundation of the world, and of Whom we may see a foreshadowing in the firstlings of Abel's flock.

And may it not be the case, my Reverend Brethren, even among ourselves, that the doctrine of the Cross, the doctrine of ransom and redemption, through the shed Blood of a Divine Victim, is too little insisted upon? And, perhaps, there are even some who may attempt to justify themselves in keeping the sacrificial aspect of the Death of our LORD JESUS CHRIST in the background, by pointing to the fact that others, in recent times, have neglected to dwell sufficiently on those equally momentous truths which have to do with His Incarnation, and which relate to His risen and ascended Life, and to that righteousness of His which (through a union with Him, effected by the HOLY SPIRIT) is imparted to His people. Now, there can be no doubt that to neglect or to ignore any of those great verities would be fatal. But, nevertheless, the fact remains that all our LORD is, and that all He has done for us, could not avail for our salvation apart from

[1] 1 Cor. i. 23.

His Atoning Death. Therefore, in the words of the blessed Apostle St. Paul, we must preach that CHRIST died for us[1]; that He was set forth to be a Propitiation, through faith in His Blood[2]; that GOD spared not His own SON, but delivered Him up for us all,[3] that He might reconcile us unto Him by the Cross[4]; or, as we have it elsewhere, that CHRIST came to make peace by the Blood of His Cross.[5] We must teach, with St. Peter, that CHRIST suffered for our sins, the Righteous for the unrighteous, that He might bring us to GOD,[6] and, with St. John, that GOD sent His SON to be the Propitiation for our sins[7]; and that He (of Whose blood-shedding that beloved Apostle was himself an eye-witness) laid down His life for us.[8] All this must of necessity be taught and proclaimed with no uncertain sound, by those who would be true to the Faith once for all delivered to the saints.

And yet it cannot be denied that, both anciently and in modern times, there has been the disposition, of which I have spoken, to deny or to obscure the vital truth of redemption through the sacrificial Death of JESUS CHRIST.

Now, against all such baleful tendencies the Holy Eucharist has been a perpetual witness from the beginning, even from that very night in which the LORD Himself was betrayed, or rather in which He gave Himself up for our sake to His enemies, and in which He said, "This is My Body which is given for you.

[1] 1 Thess. v. 10. [2] Rom iii. 25. [3] Ibid. viii. 32.
[4] Eph. ii. 16. [5] Col. i. 20. [6] 1 St. Pet. iii. 18.
[7] 1 St. John iv. 10. [8] Ibid. iii. 16.

. . . This is My Blood of the New Testament, which is shed for you and for many for the remission of sins."

The Sacrifice of the Holy Eucharist is thus, essentially, the Divinely-appointed Memorial of CHRIST'S Propitiatory Death. Here is its prominent characteristic. There can be, in the Holy Eucharist, no communion with our Risen and Ascended LORD, nor with one another as members of His Mystical Body —no partaking of His Flesh and Blood—no eating and drinking at His Table apart from that Sacrifice. For, as St. Paul has said, "As often as ye eat this Bread, and drink this Cup, ye do show the LORD'S DEATH till He come." Or, as it is stated in the language of the Prayer Book of the Church of England (which, though a little less explicit, is nearly the same as that of our own Liturgy), "CHRIST, . . . Who made there (by His one Oblation of Himself once offered) a full, perfect, and sufficient Sacrifice, Oblation, and Satisfaction, for the sins of the whole world; and did institute, and in His Holy Gospel command us to continue, a perpetual memory of that His Precious Death, until His coming again."

If, then, the Holy Eucharist was ordained not only as a Feast, but also to be a Memorial—the continual remembrance of the Sacrifice of the Death of CHRIST; and if it be true that there is no other way unto GOD but through Him, through His one Offering, by the Blood of JESUS, by the new and living way which He hath consecrated for us through the veil, that is to say His Flesh—if all this be true, can we too often show

the LORD'S Death unto the FATHER in His own appointed way? Should we not, in short, as Priests, along with the preaching of CHRIST'S Gospel, make the offering of the Holy Eucharist the great business of our lives.

I know, of course, my Reverend Brethren, that in the case of some amongst us there is a hindrance which often seems to stand in the way of frequent Eucharists —I mean that which arises from the difficulty of securing the attendance of even a small congregation. But though I do not propose now to enter at length upon the best means of meeting this difficulty, I would remind you of the words of Bishop Cosin (one of the revisers of the English Prayer Book in 1662)—words, the spirit of which, at any rate, we may follow, at least with regard to all Sunday and Holy Day Eucharists—"Better were it," he says, "to endure the absence of the people than for the Minister to neglect the usual and daily Sacrifice of the Church by which all the people, whether they be there or no, reap so much benefit. And this," he adds, "was the opinion of my lord and master, Dr. Overall."[1]

You see, then, my Reverend Brethren, why it is that, with much anxiety, I look for a continuance of that increase of Eucharists amongst us which has been so marked a characteristic of recent years—not only in order to give to the faithful more opportunities for communicating, but also, and chiefly, in order that before GOD in heaven, as well as before our fellow-men on earth, we may proclaim that all our hopes as

[1] Bishop Cosin was formerly Librarian to Bishop Overall.

sinners are built upon that Sacrifice which our Blessed Saviour has offered for us by His Death upon the Cross, and which He ever lives to plead on our behalf in the heavenly sanctuary.

The doctrine of the Cross—that is, the doctrine of peace through the Blood of CHRIST, of redemption through Him Who gave His life as a ransom, and of acceptance through His all-prevailing merits — must ever be the prominent doctrine of the Gospel of Salvation, if that Gospel is to be a Gospel indeed to sin-laden souls. So, in like manner, the Celebration of the Holy Eucharist, the offering up of that most pure and holy Sacrifice must be, as it always has been, the one characteristic feature in the worship of those who, having accepted the Gospel, are seeking for salvation from sin through the Name of JESUS.

May the HOLY SPIRIT enable us, my Reverend Brethren, to rise more and more to a realization of our priestly calling as Ministers of JESUS CHRIST, and to the two-fold responsibilities thus laid upon us. Then, in our ministrations towards our fellow-sinners we shall be determined to know nothing among them but JESUS CHRIST and Him crucified, and in our approaches to GOD in heaven we shall seek very often to draw near according to the Holy Institution of His SON JESUS CHRIST, celebrating and making before His Divine Majesty the Memorial that His dearly-beloved SON has commanded us to make, humbly beseeching the FATHER to grant that by His merits and Death, and through faith in His Blood, we, and all His whole

Church (both the living and the departed), may obtain remission of our sins and all other benefits of His Passion.

The thought of the Holy Eucharist, in which we thus show the LORD'S Death till He shall come again, very naturally leads us on to the thought of His second and glorious appearing. The Lamb of GOD, to Whom we now offer worship in the Blessed Sacrament, hidden beneath the veils of Bread and Wine, and seen only by the eye of faith, will then be manifested to all, for *every* eye shall see Him. And "yet a little while, and He that shall come will come, and will not tarry."

Thus, whichever way we turn, we see our Blessed Saviour. If we look back we see Him dying upon the Cross, a Sacrifice for our sins; if we look forward we behold by anticipation the power, the glory, and the love of His Second Advent. In the meanwhile, both in the midst of work and worship, let us lift up our hearts, and seek more and more to set our affections upon JESUS our LORD and our GOD, in His risen and ascended Majesty. And thus, while we behold Him in the glory of the FATHER, yet still clothed in true human flesh—a Priest upon His Throne, ever living to make intercession for us, let us seek, through the HOLY SPIRIT, to live in Him, and by Him, and for Him.

And let us not forget that when He shall come again, there will be some to whom His Advent will bring peace and gladness beyond the heart of man to conceive, and to whom He will say, "Well done, good and faithful servants, enter ye into the joy of your LORD."

VIII

Outward Duties—The Study of Holy Scripture—Meditation—Minor Obligations — Our Inner Spiritual Life — Our Duty as Teachers—Neglect of Christian Dogma—The Divine Attributes —The Godhead and Manhood of our Lord—Our Lord's Human Nature a Present Reality—The Blessed Hope of our Lord's Return—The Preaching of Christ's Passion—The Details of the Passion—The Preaching of the Holy Spirit—True Sonship—Special Opportunities for teaching the Faith—The Unity of Christendom—Prayer for Unity—Home Reunion—False Unity.

My Reverend Brethren,

In the Holy Gospel we read that at a certain time the Apostles of our Lord Jesus Christ gathered themselves together unto their Divine Master, and told Him all things whatsoever they had done, and whatsoever they had taught. Let us, my Reverend Brethren, as servants of the same Master, and as commissioned by the same authority, endeavour to-day, through the help of the Holy Spirit, Whom He has sent unto us from the Father, to imitate this good example. Let us regard this Synod not only as a gathering of ourselves together, but also, in some true sense, as being a renewed approach to Him Whose we are, and Whom we serve, and to Whom we shall have to give account in the day of His appearing. But indeed already, this very morning, we have drawn near to His Divine

Majesty. For, in the mysteries of the Holy Eucharist, we have not only offered to the FATHER a Holy Sacrifice in remembrance of the Death of His dear SON, but we have therein, I trust, been also made partakers of His most Blessed Body and of His most Precious Blood, Who has said, "He that eateth My Flesh, and drinketh My Blood, abideth in Me, and I in him" (*St. John* vi. 56). Now, such abiding in CHRIST, such nearness to our Divine LORD, must of necessity lead to manifold results. Through union with Him Who is the source of all cleansing there comes to us purification—our sinful bodies being made clean by His most Sacred Body, and our souls being washed through His most Precious Blood. Through union with Him we have, moreover, by the operation of the HOLY GHOST, that sanctification which proceeds from Him Who is not only the Propitiation for our sins, but Who is also the LORD of our righteousness and the fountain of holiness. But through this union with our LORD, through this nearness to Him Who is the true Light, another result will follow if grace has its perfect work within us. We shall see ourselves, to some extent at any rate, as CHRIST sees us, and our lives as they must appear in the light of His own most pure and holy brightness. And if this be so, then it must come to pass that the account which, on such occasions as the present, we render unto Him as to what we have done and what we have taught, must be an account to be laid at His feet in humble penitence, with a deep sense of our own realized unworthiness, and with an ever-

increasing conviction as to our need of mercy and gracious pardon, through the merits of His own most Precious Passion and Death. Now, these are just the dispositions which are necessary for all Christians in their general self-examination. But for us Priests this essential duty must take more special forms. And chiefly it is for us to consider how, on the one hand, we are fulfilling those outward obligations which are peculiar to our high calling in CHRIST'S Church, and how, on the other hand, we stand with GOD in respect of that inward life of the soul, which, though hidden from the eye of man, must be the mainspring of all our acts, especially in the exercise of our sacred ministry.

Outward Duties.

It may be well to begin with that which is outward, before we go to the root of the matter. And by outward duties I mean, of course, those special obligations which have been laid upon us, and of which I have so often ventured to remind you, my Reverend Brethren, as well as myself—such duties as the daily saying of Mattins and Evensong, publicly or privately — the observance of the days and seasons of fasting or abstinence enjoined upon us by the Church—that study of Holy Scripture and of theology to which we bound ourselves at our Ordination, and even those less easily defined obligations or restraints which the sacred ministry demands from us with regard to our manner of life, our conversation, and even our dress. None, even of these outward things, can be neglected by us

with impunity. If, for example, we fail to say our daily Offices, we do each time a fourfold wrong. We violate a definite law by which we are bound—we rob GOD of an act of worship—we defraud the Church of special intercessions entrusted to us—and, moreover, we deprive our own souls (to say nothing of the souls of others) of that holy instruction which comes from pious familiarity with the sacred Scriptures of the Old and New Testaments. So also with regard to fasting or abstinence, with regard to Lent, the Friday of each week, the vigils and the Ember days. If self-denial is to be, according to the teaching of our Blessed LORD, a distinguishing feature of all His disciples, and if the Church (especially that part of it to which we belong) has given definite rules with regard to special days or seasons, we of the clergy, who are pledged by our Ordination vows to minister the discipline of CHRIST as this Church hath received the same, and to be examples and patterns of His flock, cannot set aside such rules and be guiltless.

The Study of Holy Scripture.

Then, again, the study of Holy Scripture, with meditation and prayer, is an outward duty which, on all accounts, has the strongest claim upon us as Ministers of the Word. It is hardly possible to compare the writings of the old Fathers of the Church with many religious treatises of the present day without observing a great contrast in method and tone—a contrast which must often lead us to exclaim, "The

old is better." And why? Not merely because it is old, but because it is more Scriptural. Many works of modern times, though dealing with religion, are only the speculations of individual writers, interesting, perhaps, in proportion to the ability of the author, but wanting in power because not based upon the sure foundation of the Word of GOD, and not saturated, as were the writings of the old Fathers and Doctors of the Church, with the spirit of those Holy Scriptures to which they so very frequently referred both in the way of proof and in the way of illustration.

Meditation.

But the merely intellectual study of Holy Scripture, though unspeakably important, is not enough without the practice of mental prayer, or systematic meditation, which has been well called "the science of the saints." We should not only read, but by prayerful meditation, under the guidance of the HOLY SPIRIT, mark, learn and inwardly digest the Word of GOD and the mysteries of the Faith revealed therein. And this is most especially true with regard to the mysteries of redemption. On these, and chiefly on all that concerns the Blessed Passion and Precious Death of our Divine Redeemer, we should meditate most frequently (every Friday at any rate), constantly reading over and over again, upon our bended knees, the blessed words of the inspired Evangelists, thus striving to follow with adoring love our LORD and our GOD to Gethsemane, to the Judgment Hall, along the Way of Sorrows, and thence to Calvary

and to the Holy Sepulchre. Thus it is that we may gain, through the Holy Spirit, such a knowledge of Jesus in His Passion as will enable us to give Him His rightful place in our hearts, and also to set forth to others the exceeding riches of His loving-kindness, and the infinite merits of His atoning Sacrifice. For none can preach Christ crucified so well as those who, by meditation upon the sacred details of His sufferings, have learnt for themselves to know Him, to love Him, and to follow Him in all the woes that He endured, when for the love of our souls He became obedient unto death, even the death of the Cross.

Minor Obligations.

Such studies and such meditations are great things indeed, and must be reckoned among the weightier matters of the New Law. But naught relating to the outward life and ministry of a Priest is unimportant, and this may be said truly even with regard to things which by some would be regarded as trifles. We must remember that we have not only to make ourselves personally acceptable to our flocks, but that it is our duty also to maintain the dignity of the sacred office to which we have been called. That is a false humility which leads a Priest to throw aside even those small conventional tokens which are regarded as distinctive of his high calling, and to behave as if he had not, to use St. Paul's expression, been "separated" to the ministry of the Gospel of God. It is not by an unrecollected manner, by unclerical attire, or by

secularity of tone, that prejudice is disarmed or dislike removed. Such characteristics not only scandalize devout persons, but not unfrequently they repel rather than attract men of the world, who, whatever they may be themselves, look for consistency, even in externals, in those who by their very calling claim to be regarded as followers of CHRIST, and who are undoubtedly His official representatives. It is a great happiness to me, my Reverend Brethren (and I hope I may say this without anything like proud boasting), that in this diocese our standard, at any rate as to many of these matters of external discipline to which I have referred, is a comparatively high one. But this does not relieve us from watchfulness against the encroachments of secularity and carelessness, in small things as well as great.

Our Inner Spiritual Life.

But when we review our lives as well as our work, we must not only take into consideration that which is external; we must examine ourselves as to our inner spiritual life, and year by year we should seek to know whether, through the aid of the HOLY SPIRIT, we are really increasing in love towards our LORD JESUS CHRIST, and in conformity to His likeness. For the grace of Holy Orders does not of itself convert the heart. Not all who preach the Gospel know the power of the Gospel in their own souls. Not all who have received authority to absolve penitent sinners have themselves sought and found CHRIST'S pardon for

their own sins. Not all who, in the mysteries of the Holy Eucharist, consecrate the Body and Blood of CHRIST, and minister to others the Bread of Life and the Cup of Salvation, themselves abide in the True Vine, and bring forth fruit to the honour and glory of GOD the FATHER. Not all who offer the Sacrifice of the Eucharist and plead the merits of CHRIST'S Death, receive in themselves remission of their sins and those other benefits of His Passion which are necessary for their salvation. Not all who on earth have been numbered among the Ministers of CHRIST'S Word and Sacraments shall be numbered among the saints in glory everlasting. The history of the Church leads us to fear that many Bishops and Priests will, at the last day, awake to shame and everlasting contempt, and have to take their place at CHRIST'S left hand and to hear those words of woe, "Depart from Me; I never knew you." Such thoughts as these, my Reverend Brethren, must lead you and me to examine ourselves, not merely as to our external duties and as to our outward behaviour, but as to our standing before GOD, Who sees our inmost hearts, and Who knows that which the eye of man cannot discern. Our fellow-men can judge, to some extent, as to our outward lives, but GOD, and GOD alone, can know as to the reality of our repentance and faith, and as to the sincerity of our desire to serve Him, and to walk in His ways. May He enlighten our hearts by the grace of His HOLY SPIRIT, and enable us to see ourselves as He sees us; may He draw us in loving penitence

and faith to His dear Son, that in Him we may have not only pardon and peace, but also holiness of heart and fruitfulness of life. And truly the Christian life—the life of the soul—is made up of many such new beginnings. As outwardly it is marked by frequently-recurring Confessions and Communions, so inwardly it is maintained by constantly-renewed approaches, through these means of grace, to that Lord Jesus Christ Who is the Giver of pardon, the Life of the soul, and the Fountain of all virtues.

Our Duty as Teachers.

And now let us turn our thoughts to some practical results which should be the outcome of a well-disciplined and holy life, in the case of those who have been called to exercise the ministry of the Christian Priesthood. That ministry has two aspects — one Godward, the other manward. And hence it is that we are spoken of not only as Priests or Ministers of the Lord, but also as Pastors of His flock. To the second or manward aspect of the ministry to which we have been called, I would desire, on this occasion, to direct your attention. And so regarded, our pastoral work involves the exercise of various functions, and among these, teaching, and one special kind of teaching stands prominent. As our Divine Lord came to be our Great Prophet as well as our Great High Priest, so it was with those whom He commissioned as His Apostles, and upon whom He bestowed His authority, saying unto them, "As My Father sent Me, even

so send I you. . . . Receive ye the HOLY GHOST." (*St. John* xx. 21, 22). And observe the method which our LORD Himself followed before He, our Great High Priest, offered Himself as a Sacrifice upon the Cross, and before He entered in within the veil to plead the merits of His Death. He devoted three years of His sacred Ministry on earth to teaching both in public and in private. And this teaching of His, be it ever remembered, was different from the teaching of all other prophets who had gone before Him, in that it was, in its most distinctive features, a setting forth of the Teacher Himself, of His own Person and work, of His own glory, and of His constantly-asserted power to save and to help all who believed in Him and who came to Him in the hour of need. At the very outset of His public Ministry, He took, as it were, for His text those words of the Prophet, in which there is not only a foreshadowing of the revelation of the Ever-blessed Trinity, but also a distinct prediction of the prophetical office of the Incarnate SON, Who, by the preaching of Himself, was to bring deliverance to the captives and sight to the blind. And so it was that He said, "The Spirit of the LORD is upon Me, because He hath anointed Me to preach the Gospel to the poor" (*St. Luke* iv. 18). Such were the gracious words which proceeded out of His mouth. And all the rest of His three years' teaching was a fulfilment of what He said at the beginning. And when He had left the world and had returned to the FATHER, and had sent upon the Apostles the promised gift of the HOLY GHOST, it

was to do the same work as their Master had done. As He had preached Himself, so they preached Him. Daily, we are told, both in the Temple and in every house, in public, that is, and in private, they ceased not to preach and teach JESUS CHRIST (*Acts* v. 42). Here, then, we have the Apostolic pattern, which, in the exercise of the manward functions of our ministry, we are bound to follow. We are ordained that we may be preachers and teachers of JESUS CHRIST.

Neglect of Christian Dogma.

And yet this obvious truth does not seem always to have been practically realized among us. Just as we have erred in failing to recognize our duty as to the offering of the Eucharistic Sacrifice, so we have often erred in substituting, for the preaching of CHRIST Himself, another kind of preaching, good it may be, in itself, or at any rate harmless, and yet wanting as regards the one thing needful, and devoid of those dogmatic certainties which are summed up in the glorious Gospel of our LORD. Bishop Gore, in his Bampton Lectures on the Incarnation, says: "Perhaps there is no part of the Church which has sinned as the English Church has sinned, in the neglect of definite religious teaching," and I suppose these words of his may be applied to some extent to every branch of the Anglican Communion. There has certainly been no lack of preaching amongst us, but it can hardly be denied that Christian dogma, even with regard to the Person and work of our Divine Redeemer, has been

too much kept in the background. And, looking back to past times, it may be feared that, had it not been for the appointed Offices of the Church, and the constantly recurring observance of the Christian fasts and festivals, many, both old and young, would have gone on from year to year with very little to remind them of the distinctive doctrines of the Catholic Faith and of those truths concerning our LORD JESUS CHRIST, upon which everything else depends, and for the sake of which the Confessors in old times were ready to suffer the loss of all things. With a kind of preaching, which assumed, but too often did not assert with any clearness, the doctrines of the Christian creeds, and with a system of teaching in schools which seems to have dealt more with the historical records of the Old Testament than with the mysteries of redemption, how can it be wondered at that so many (and certainly not only among the uneducated) should have such vague and even erroneous notions as to what is meant by the terms "SON of GOD" or "Son of Man" when applied to our LORD, and such an uncertain grasp of what has been revealed to us as to His Resurrection from the dead and His Ascension into heaven? A return to more distinctly Christian methods than have been followed in past times is one of the most happy characteristics of the present day. For now, both in regard to the instruction given to the young in schools, in regard to the course of preparation followed in the case of candidates for Confirmation, and even in regard to ordinary sermons, there are not wanting signs that

Christian dogma is reasserting its primary importance, and that our clergy are realizing, more than they once did, that as Pastors ordained to feed the lambs and sheep of CHRIST's flock, one of their chiefest and highest duties is to impart to young and old the knowledge of the Faith, or, in other words, to preach and teach JESUS CHRIST.

The Divine Attributes.

There are now several points as to Christian belief to which I would venture to refer, in order to suggest the inculcation of the true doctrine of the Church, or the removal of erroneous or imperfect conceptions. First, with regard to the Blessed Trinity. We can hardly preach a sermon or give an instruction without more or less fully setting before our people the great truth that in the unity of the Godhead there are Three Persons of one substance, power, and eternity, the FATHER, the SON, and the HOLY GHOST. But it is very essential, if we would have our hearers to think rightly as to the Sacrifice offered for us by our LORD JESUS CHRIST, to remind them also from time to time of the great truth that the glorious Attributes of the Three Persons are the same, and that we must confess with regard to these Attributes, as well as with regard to the Divine Essence, that what we believe of the FATHER the same we believe of the SON and of the HOLY GHOST, without any difference or inequality. It is of the utmost practical importance, I would repeat, that we should bring this truth home to our people if we would counteract certain

unhappy tendencies which in some minds have led to unworthy conceptions as to the atonement made by our LORD JESUS CHRIST. For have we not often met with persons who, in respect of the work of our salvation, have in their hearts conceived of the love of the SON in laying down His life as something to be put in contrast with the justice of the FATHER in requiring an atoning sacrifice to His honour? But all such misconceptions will flee away and vanish like noxious dreams from the minds of those who have learnt to realize that the FATHER, the SON, and the HOLY GHOST, are one in love and one in justice, even as they are one in essence; and, knowing this great truth, thoughtful Christians will rest assured, as S. Anselm has beautifully explained the matter, that the Eternal SON has offered His atoning Sacrifice not to the FATHER alone, but to the Divine honour which belongs to all and to each of the Three Divine Persons—to Himself in His Divine nature, as well as to the FATHER and to the HOLY GHOST. This teaching as to the Divine Attributes is no mere theological speculation, but certain truth, necessary for all who would think rightly with regard to the atoning Sacrifice of our LORD JESUS CHRIST.

The Godhead and the Manhood of our Lord.

Above all it is of vital importance that in our teaching we should again and again set forth the full truth as to the two distinct natures in the One Divine Person of our LORD JESUS CHRIST, always bearing in mind, on the one hand, that in Him there is no double Personality,

but only one Personality, that of the Eternal Word, and on the other hand that in Him there is no confusion of His two essentially distinct natures—no mingling of Godhead and Manhood. Believe me, my Reverend Brethren, there is much need for this teaching. These truths, though they would be denied by very few, are very imperfectly realized even by people who pass for well-instructed Christians. Those of you who have had personal dealings with members of your flocks with regard to the things of our LORD JESUS CHRIST will be able to bear witness to the truth of what I say. And if the thought should arise in any of our minds that such doctrines belong rather to the domain of abstract theology than to that of practical religion, surely a little earnest reflection should teach us that it is not so. Can we worship or pray to our LORD JESUS CHRIST aright, can we depend upon His power to save and to help in the hour of death and in the Day of Judgment, can we commit our eternal destinies into His keeping, unless we believe that He is perfect GOD? Surely we cannot, unless we are content to rely upon an arm of flesh. Or, on the other hand, can we have that sense of His brotherly love and sympathizing friendship (the result of the knowledge acquired by His own actual experience), which He wills that His people should enjoy, unless we are sure that He is perfect Man? A being something more than man, but less than GOD, a being partly Divine and partly human, could never satisfy our needs. Such a being would not be truly one with us, as our LORD JESUS CHRIST is. And yet

between such a being and GOD there would always remain that infinite difference which must ever subsist between the finite and the infinite. Besides, there is another very practical reason why we should seek to inculcate an intelligent belief in the fundamental truth that there are in our LORD JESUS CHRIST two whole and perfect natures, that is to say, the Godhead and the Manhood, joined together in one Person, never to be divided. And for that reason we have not very far to go. Our people at the present day are, thanks be to GOD, readers of the Holy Scriptures, and, generally speaking, they are familiar with the words and works of our LORD as recorded in the Holy Gospels. Now, these words of His, and the incidents of His life on earth are, if we leave out of sight His perfect Godhead and perfect Manhood, in many cases wholly unaccountable—we might even say, utterly contradictory. We cannot read the Gospels aright or meditate aright on the words and works of JESUS our LORD, unless we have continually ringing in our ears that confession of our Christian Faith, so often uttered with our lips, "Equal to the FATHER as touching His Godhead, and inferior to the FATHER as touching His Manhood." If it were otherwise, how could we reconcile the oft-repeated assertions of the meek and lowly JESUS, recorded again and again throughout the four Holy Gospels, in which He ascribes to Himself Divine power and unlimited dominion, not only in this world, but in that world which is to come—how, I say, could we reconcile such assertions with His equally

distinct statements as to His human subjection to the FATHER'S will, and as to His human dependence on His FATHER'S care, Whose will He did day by day, and to Whom, in meek submission, He poured out His supplications night by night, among the lonely mountains of Galilee, and at last, on that darkest night of all, in the garden of His agony. The only key that can unlock these mysteries and explain these apparent contradictions is that with which the Word of GOD, explained by His Holy Church, has supplied us—namely, the truth as to the perfect Godhead and the perfect Manhood of our one LORD and Saviour JESUS CHRIST. And even to our young children this great doctrine can be taught. They can be made, from the first, to think about the Blessed JESUS, hungry and thirsty, weary and sorrowful, with nowhere to lay His Head, and even after His Resurrection still marked with the wounds of His Passion. And then they can be taught that all the while He was GOD the SON, and they can learn day by day in their simple prayers to call upon His Holy Name, and to sing their infant praises to Him, together with the FATHER and the HOLY GHOST.

Our Lord's Human Nature a Present Reality.

Before leaving this great subject, there is one other point to which I would also call your attention, my Reverend Brethren—namely, to the necessity of laying much stress in our teaching upon the fact that the human Nature of our Blessed LORD is a *present* reality.

In other words, we must teach our people that He not only was Man, but that He is Man now, JESUS our Saviour, the same yesterday and to-day and for ever. I know that this truth is not generally realized, Why, it is hard to say, but perhaps on account of the imperfect grasp that many people have of what is taught in Holy Scripture as to the reality of CHRIST'S Resurrection from the Dead and Ascension into heaven. And yet, if there be one fact of the Gospel that is most plainly taught, it is the fact that our LORD JESUS CHRIST rose again with the very Body in which He suffered—glorified, freed from every hindrance of mortality, and yet the same in truth, the same pure holy Body which had been (even during the days of His humiliation) the Shrine of His Eternal Godhead, as well as the abode of His perfect human Soul; a Body that had never seen corruption; a Body that had never turned to dust; a Body that on the evening of the first Good Friday had been laid in Joseph's sepulchre, and that on the first Easter morning had come forth from that same resting-place in very deed and truth; a Body concerning which He could say to His doubting Apostles, "Handle Me and see, for a spirit hath not flesh and bones, as ye see Me have"; a Body in which, though no longer needing the support of earthly nourishment, He could eat with them, proving that in very deed and truth He was still the Incarnate LORD Whom they had known and Whom they had loved. And emphasizing the identity of the Risen Body they saw, with that in which He had offered Himself upon

the Cross, He pointed to the very marks of His recent Passion, while He said to them, "Behold My hands and My feet, that it is I Myself." Truly these proofs as to the reality and also as to the identity of our LORD'S Risen Body were both elaborate and conclusive. And the assurances that He gave as to the continued reality of His holy human Soul were no less plain. Risen from the dead, He was in mind and character unchanged. He was still the gentle JESUS, meek and mild, accepting, it is true, from His disciples (as He had ever accepted) that Divine worship which was His due, and speaking (as He had ever spoken to them) words of power and majesty, and yet still, as before, full of gentle patience and condescension, a Brother among brethren, a Friend full of tender consideration and never-failing lovingkindness. And it was this same JESUS Who, when the forty days of His tarrying were accomplished, passed away from this earth, not vanishing as He had vanished from the supper table at Emmaus, not passing through the midst of them as He had passed through the murderous crowd of those who sought His life at Nazareth; but visibly and evidently, and leaving behind Him, through the ministry of His two attendant angels, the gracious assurance to His disciples, not only that He would come again, but that His second coming would be "in like manner."

And yet, in spite of all this, it is a fact to which I can testify from recent personal experience, as perhaps you can also, my Reverend Brethren, that it is no uncommon thing to meet with educated people who, though not

consciously in error, or wilfully heretical, have never really accepted the truth as to the present reality of our LORD'S human Nature. To such persons, in spite of all the proofs by means of sight and hearing and handling and converse with His disciples, condescendingly granted by the LORD Himself, and recorded by the Evangelists through the gracious guidance of the HOLY SPIRIT, CHRIST'S appearances after the Resurrection are too often regarded as if they were but the apparitions of a phantom, and His present life in heaven as if it were but the existence of a glorified spirit belonging to another world.

The Blessed Hope of our Lord's Return.

And there is another great and blessed doctrine of the Faith to which, I think, we should more frequently call the attention of our people. I refer to that which has been revealed to us as the second and glorious coming of our LORD JESUS CHRIST. Except during the season of Advent it is not, I fear, so usual as it might be to dwell much in our preaching upon that sure and certain return of our ascended LORD to which His first disciples looked as to a blessed hope, but which we are apt to associate too exclusively with the terrors of the Day of Judgment. It is true, indeed, that our Blessed LORD will come in order to judge the quick and the dead, and we may well tremble when we think of our sins and shortcomings, and of the great account which we must all give before Him. But, nevertheless, this is not all that we have to contemplate. Hear what St. John has to teach us about

this very thing. These are his inspired words: "Herein is our love made perfect, that we may have boldness in the Day of Judgment," and then a little further on he adds: "There is no fear in love; but perfect love casteth out fear: because fear hath torment" (1 *St. John* iv. 17, 18). Great was the love of the first followers of our LORD, and great in consequence was their desire for His return. They did not forget that they would all have to stand before His judgment-seat. And we may well believe that they often prayed, not only for their departed brethren, but also for themselves, that it might be granted unto them to find mercy of the LORD in that day (2 *Tim.* i. 16). But, nevertheless, perfect love cast out, in their case, tormenting fear, and they looked for His coming as for the realization of a blessed hope. It would be well for us, my Reverend Brethren, if, through the aid of the HOLY SPIRIT, we could attain more nearly to this standard.

The Preaching of Christ's Passion.

And, as Advent should not be our only time for preaching about the Second Coming, so our preaching about the Passion should not be confined to Lent and Holy Week. We must, all through the year, be preachers of JESUS CHRIST and Him crucified. He Who lay in Mary's holy arms, and was nourished at her sacred breast, thus began His life of humiliation that He might end it upon the Cross. He Who was anointed with the HOLY GHOST in the Jordan, was so anointed that He might, as our great High Priest, offer

Himself as a Sacrifice for our sins. He Who went about doing good, in every step that He took consciously drew nearer to Calvary. He Who rose from the dead, and spoke peace to His disciples, even then showed to them the wounds of His Passion. He Who has ascended to the highest heavens, stands there as the Lamb that was slain, and it is as the Crucified that He receives the adoration of the heavenly choirs. He Who ever lives to make intercession for us, does so, showing His Death unto the FATHER, and is our Advocate, even because He is the Propitiation for our sins, and that through the merits of His Passion. Yes, my Reverend Brethren, at all times and throughout all seasons we must be preachers of the Death of JESUS CHRIST. Above all, the truths of the Gospel, those which relate to the Passion of our Blessed Saviour are the most likely to win hearts to Him in loving penitence and earnest faith. He Himself has said, "I, if I be lifted up from the earth, will draw all men unto Me" (*St. John* xii. 32).

The Details of the Passion.

And in the preaching of the Passion there is one suggestion I would venture to make. I am persuaded that it is not enough to set forth the Atonement merely as an abstract doctrine. We should also dwell very often upon the actual sufferings of our Blessed LORD as they are historically set before us in the holy Gospels. There are some, I am aware, who tell us that we should not lay too much stress on such details, and who would

have us turn away from books, pictures, and devotions that lead the mind to give to the incidents of the Passion what they would consider too prominent a place in our thoughts. But if this be so, how is it that each of the four Evangelists was guided by the HOLY SPIRIT to devote so much space to particulars concerning the last sufferings of our LORD, which might have been recorded, like some of the other facts of the Gospel, in a few brief sentences? Believe me, my Reverend Brethren, we cannot in our teaching, our prayers, our hymns, and our other devotions, give too large a place to the many and varied bodily and mental pains endured by our Blessed Saviour, provided that we always bear in mind that the merits of His Passion flow from the fact that He Who in His Manhood endured such sorrows is nevertheless very and eternal GOD, Who now lives and reigns in that glory which He had with the FATHER and the HOLY GHOST from all eternity.

The Preaching of the Holy Spirit.

And in reviewing our cycle of dogmatic teaching, may I suggest a few thoughts with regard to another important matter? It has been said, possibly with some truth, that we do not, in the instruction that we give, devote sufficient attention to definite teaching concerning the HOLY SPIRIT. No doubt we very frequently *imply* the work of the HOLY SPIRIT, even when we do not venture actually to make use of His Name. Certainly it is so in our prayers. When,

for instance, during Lent, we say, "Create and make in us new and contrite hearts," there can be no doubt that we are asking for the converting grace of Him Whose special office it is to convince us of our sins. It is as if we said, Give us by Thy Holy Spirit new hearts. So also when we are called upon to celebrate the Holy Eucharist according to the English use, we need not think that we are then compelled, as some have almost maintained, to use a form of consecration which is essentially wanting, in that it contains no Invocation of the Holy Spirit. It cannot be so. For the words, "Grant that we receiving these Thy creatures of Bread and Wine, according to Thy Son our Saviour Jesus Christ's holy institution, in remembrance of His Death and Passion, may be partakers of His most Blessed Body and Blood," imply, of necessity, the operation of the Holy Ghost, by Whom our Lord Jesus Christ was conceived in the womb of His holy Virgin Mother, and through Whom He is present in the Blessed Sacrament. In fact, everything in our holy religion, and especially all Christian teaching about each grace and virtue that we are bidden to pray for, implies an expression of our dependence upon that Holy Spirit Whom our ascended Lord has sent unto us from the Father. But as our Lord Jesus Christ, and His holy Apostles, and the great Doctors of His Church, have taught us so much definite truth as to the Person and work of the Holy Spirit, it would be well for us in our discourses not only to *imply*, but actually to state, that which we have received and

which we believe concerning Him. For just as there is often some confusion of thought about the Godhead and Manhood of our LORD JESUS CHRIST, so also there is, in the case of many, confusion of thought as to the Godhead and Personality of the HOLY SPIRIT. Many speak or think of Him as if He were merely an influence proceeding from GOD, failing to realize that He is a real Person, even as the FATHER is a real Person, and as the SON is a real Person. Sometimes, moreover, the HOLY GHOST is written about or preached about in such a way as to make it difficult to know whether He Himself is referred to, or whether the reference is to the mind or character of our LORD JESUS CHRIST. When St. Peter writes concerning the "Spirit of CHRIST" Who was in the Prophets, and enabled them to foretell His sufferings and the glories that should follow them (1 *St. Pet.* i. 11), he evidently points to the HOLY GHOST, Who is the Spirit of the FATHER and of the SON. So also when St. Paul uses the same expression in different places, and when St. Luke, in the Acts, tells us that "the Spirit of JESUS" (*Acts* xvi. 7, R.V.) suffered not Paul and Silas to go into Bithynia, reference is obviously made to GOD the HOLY GHOST. But in some modern writings it is not easy to discover whether the phrase "Spirit of CHRIST" means the Third Person in the Blessed Trinity or that CHRIST-like disposition which manifests itself in those who are His true disciples. Such ambiguities should be avoided, and in every way it is important that we should do all that lies in our power to make known the Divine glory and also the

true Personality of that Blessed Comforter without Whose aid we can never attain to the land of everlasting life.

True Sonship.

And in this connexion I would urge once more that we should never allow our people to fancy that they can be true children of GOD without that supernatural change of heart which the HOLY SPIRIT alone can produce. Children of GOD we are all of us by creation. "For we are also His offspring" (*Acts* xvii. 28). Children of GOD we were made by regeneration when we were baptized into the mystical Body of CHRIST. But children of GOD in the highest and truest sense of all—children of GOD by sanctification and conformity to the image of His beloved SON in Whom He is well pleased—we can only be, when we are brought through grace to follow the teaching of the HOLY SPIRIT, and that in a way contrary to the way of nature — contrary to the way of the world, or of the flesh, or of the devil. "For as many as are led by the Spirit of GOD, they are the sons of GOD" (*Rom.* viii. 14).

Special Opportunities for Teaching the Faith.

For the teaching of all these great truths we have, my Reverend Brethren, many opportunities. We may be thankful that preaching, in the ordinary sense of the word, is not our only means of bringing home to our people the doctrines of the Faith. In our schools, in that

catechizing which is an essential part of our pastoral duty, in visiting the sick, in hearing confessions, and even sometimes in ordinary conversation, we may carry on this great work. But perhaps there are few opportunities more precious than those afforded to us during the period of preparation before Confirmation. And then it is that the truth as to the Divine Personality and work of the HOLY SPIRIT should be most fully set forth, and even to little children, in such simple language as they are able to understand. For, as with regard to the Godhead and Manhood of our LORD, so it is with regard to the instruction of the young about the HOLY SPIRIT. The little child may be made to think about the heavenly Dove—so different from the accursed serpent—the tongues of fire giving light and warmth, the invisible mighty wind, the still small voice speaking within, the Blessed Comforter Who has been sent unto us from the FATHER, and Who is with us now to give new hearts even to little children, and to make them like to the Holy Child JESUS. All this may be most appropriately taught to children before their Confirmation, and especially by those pastors who most fully realize the sacramental nature of this holy rite with its outward and visible sign—the laying on of hands, and its inward and spiritual grace—the sevenfold gifts of that HOLY SPIRIT, Whose it is to convert and sanctify our fallen human nature and to impart that holiness and purity of heart which comes from the LORD JESUS CHRIST, and without which no man shall see GOD.

The Unity of Christendom.

The hoped-for reunion of Christendom was perhaps never more discussed, never more prayed for, than at this present day. This is one of the most remarkable of the signs of the times, and it is a sign for good. Taken in connexion with other hopeful tendencies of the age, the widely-felt desire that all who profess and call themselves Christians should hold the Faith "in unity of spirit and in the bond of peace," is a token of the great and increasing power of the religion of that LORD JESUS CHRIST, Who from age to age goes forth conquering and to conquer. Sometimes the powers of evil have seemed to prevail, and faith at times has seemed to waver and grow cold. During the last century, and during a great part of the present century, it may have been thus. But now, thank GOD, we live in better days, and a new age of faith seems to be dawning upon us, even though it be an age which makes all that is contrary to faith more conspicuous than formerly, and the opposing powers of evil all the more fierce and active, because, perhaps, they know that they have but a short time (*Rev.* xii. 12).

The present longing for unity is, doubtless, a sign for good. And yet we can hardly commend all the various ways in which this good tendency manifests itself. With some the unity of Christendom means a general agreement to differ on all those points which now separate professing Christians, and complacently to recognize as true, or at any rate as tenable, a variety of more or less contradictory doctrines, even with regard to matters of

primary importance—a kind of unity which, it cannot be doubted, would soon give rise to an infinity of new and worse divisions.

With others unity would mean the speedy assimilation of all Christendom to their own particular standard of truth, whether Anglican, Roman, or Protestant, a consummation for which very few reasonable persons could venture to hope.

But there are also those who humbly confess their own ignorance, and their unworthiness to judge or condemn their fellow-believers, and who, realizing the manifold sins which have occasioned our unhappy divisions, regard these sins as being causes of separation for which we are *all*, to some extent, responsible, corporately, if not individually. Among such persons many, we may hope, look with earnest longing for true unity, not for mere combination; for unity, that is, in the Faith which ever, and everywhere, and by all, has been accepted by that one Holy Catholic and Apostolic Church, in which we profess our belief each time we say our Creed, and against which our LORD Himself has assured us that the gates of hell shall not prevail. Such a hope may seem vague, but it is not too vague to commend to GOD, in humble prayer, that He may bring it to pass in His own good time and in His own good way. And it is much better so to hope and so to pray than to formulate schemes of our own, which, after all, may only be subtle forms of self-assertion—in reality, though not avowedly, attempts to bring all our fellow-Christians either up or down

to the level of our own views of the truth, or to the recognition of our own position in the Church of CHRIST.

Prayer for Unity.

Let me, therefore, my Reverend Brethren, recommend for use, according to your discretion, both in the public services of the Church and in private, the well-known Prayer for Unity with which many of you are doubtless already familiar :—

"O LORD JESUS CHRIST, Who saidst unto Thine Apostles, 'Peace I leave with you, My peace I give unto you,' regard not our sins, but the faith of Thy Church; and grant unto her that peace and unity which is agreeable to Thy will; Who livest and reignest, with the FATHER and the HOLY SPIRIT, one GOD, world without end. Amen."

From the frequent use of this prayer, which might be fitly said after the *Gloria in Excelsis* and before the Blessing, much good may be expected from Him and through Him Who has said, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" (*St. Matt.* vii. 7).

And let us not exaggerate the hopelessness of our present divisions, either abroad or at home, grievous as these divisions undoubtedly are. Though a restored unity, for instance, between our communion and that of the rest of Western Christendom is not, under present conditions, both on our side and theirs, a thing either to be looked for or even to be hoped for, yet we need not

for ever despair. For prayer may accomplish that which, from a merely human point of view, is quite unattainable. Doubtless, however, there must be a closer approximation to ancient ways and modes of worship, both on our side and on the side of Rome, before any true unity between us and them could become a reality. If, for example, we trust in JESUS as our LORD and our GOD, our only Saviour, the only Refuge of our sinful souls, the supreme Object of our affections, and our one hope in the hour of death, we cannot, even for a moment, dally with a system of worship which seems to introduce a divided affection and a divided confidence into our hearts. We cannot, that is, divide our affections, our hopes and our prayers, between JESUS our LORD, true GOD and true Man, and any other, even though that other be His own most glorious, holy, and blessed Virgin Mother. And, therefore, we cannot dare to hope for unity with Rome or to seek for recognition from Rome at the price of even a tacit acquiescence in that which, to us at any rate, would imply disloyalty to our Divine LORD, both now and in the awful hour of death.

Nor, on the other hand, can we expect the Church of Rome to regard otherwise than with just condemnation much that we have to deplore on our side—our worldliness, our want of discipline, our uncertain and often contradictory teaching with regard to the Blessed Sacrament—and that consequent degradation of the Holy Eucharist from its ancient and rightful place as the great act of Christian worship, which

has been till lately such a deplorable peculiarity of Anglican Christianity.

All these considerations, on the one side and on the other, show that any corporate unity between Rome and ourselves cannot, as things are at present, be regarded as possible. And yet even so, divided though we be through sin, our inward essential unity is greater than our outward and accidental divergences. Those dogmas and practices which we venture to designate as the errors of Rome are in no way essential parts of the doctrine of that great and Apostolic Church which, whatever else it has done, has for eighteen centuries held fast CHRIST'S Name, and of which it is still as true as it was in the days of St. Paul, that her faith is spoken of throughout the whole world (*Rom.* i. 8). So also with regard to ourselves. The Anglican Church is, as a Church, in no way committed to the grievous errors of doctrine and practice of which many of her members, as individuals, have been guilty. That prominent reformer of the sixteenth century, or this popular Anglican writer of the present day, may be pointed to as having with impunity denied the true Presence of our LORD in the Blessed Sacrament, or the reality of the Eucharistic Sacrifice. Wounds and scars and blemishes may be detected in some of our authorized formularies, which, like shattered imagery and desecrated altars in certain of our ancient cathedrals, may well cause us to mourn. But, in spite of such imperfections, in spite of the errors of individuals, the authoritative

appeal of the Anglican Church has ever been to the teaching of primitive antiquity, as witnessed to by "the Catholic Fathers and ancient Bishops" of those ages which have given to us not only the patristic writings, but also the decrees of the great General Councils of the Church and her earliest liturgies. To this authoritative appeal the Anglican Church still adheres. And on this broad basis her authorized teaching has been formulated. And on such a basis —one that must be recognized by all Catholic Christians—we may well hope that not only all the West, but that also all orthodox believers throughout the world may ultimately, in mutual love and humility, be united against those manifold powers of unbelief and ungodliness which still take counsel together and wage a hopeless warfare against the LORD and against His Anointed.

Home Reunion.

And we may also look nearer home, and that also with hope. When we consider our relations with most of those, both in our own country and in England, who are separated from us in respect of sacramental doctrine and ecclesiastical organization, while there is much to deplore, there is much also to be thankful for. This is especially the case in Scotland. Though as to Holy Orders and the Sacraments of the Church no compromise is possible without manifold and far-reaching evil results, it is, nevertheless, a blessed thing that there should be so much essential unity of belief between

us and most even of those whose ministerial acts we cannot recognize. Is it not something to be thankful for that wherever the "Shorter Catechism" of the Presbyterian Churches is taught in public schools throughout the length and breadth of the land (and may it long be so taught) children learn not only that "Man's chief end is to glorify GOD and to enjoy Him for ever," but also that "there are three Persons in the Godhead—the FATHER, the SON, and the HOLY GHOST—and that these Three are One GOD, the same in substance, equal in power and glory," and (to continue quoting from the stately, yet accurate definitions of that same formulary) that "CHRIST, the SON of GOD, became Man by taking to Himself a true body and a reasonable soul"? Surely, in such words, and in very much besides, we may (without any dishonourable or disastrous compromise as to Orders or Sacraments) find a common standing ground on which at any rate to draw nearer to one another, and (may I not add?) in humility to learn from one another. This may not be all that could be wished for, nor all that in secret prayer, before the throne of grace, we would plead for, but it would be something. Certainly it would be a removal of bitterness, and perhaps even a mutual confirmation in our common faith towards our Blessed LORD and Saviour JESUS CHRIST, perfect GOD and perfect Man.

False Unity.

But there are other schemes for unity which, though advocated perhaps with pious phrases and specious

arguments, are in reality devices of the evil one. For there are some who would bid us give the right hand of fellowship to men who do not believe in our LORD JESUS CHRIST; who refuse, that is, to worship Him as GOD; who deny that He was born of a pure Virgin; and who reduce the glorious truths which we have received concerning His real Resurrection from the dead, His bodily Ascension into heaven, and His hoped-for return to this world "in like manner," into vague unrealities. With such (among whom must be reckoned many members of the Protestant bodies on the Continent of Europe) we can have no fraternal intercourse except at our peril, and at the cost of obvious disloyalty towards our Divine LORD. Socinians may call themselves Christians, but in truth they have abandoned the Christian Faith; and in its place have substituted a blasphemous heresy—tolerable, it may be, in the estimate of those whose hearts are devoid of any true love or loyalty to our LORD JESUS, but abhorrent to the humblest of His believing servants. And, as it has been well said, union with error is conspiracy against the truth. No apparent goodness of life or charity of language can ever bridge over the gulf that separates those who believe in our LORD JESUS CHRIST, and worship Him as perfect GOD and perfect Man, from those who do not. The Christ of the Unitarian or of the Mohammedan is a false Christ —not that CHRIST in Whom we trust and Whom we adore. While, therefore, we should seek to say with St. Paul, "Grace be with all that love our LORD JESUS CHRIST in sincerity" (*Eph.* vi. 24), we must ever bear

in mind the warning words of St. John, the Apostle of love, "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him GOD speed: for he that biddeth him GOD speed is partaker of his evil deeds" (2 *St. John* 10, 11). And though it is not lawful to hate any fellow-creature or fellow-sinner as an individual, yet there is a Christian sense in which we may apply the words of the Psalmist, "Do not I hate them, O LORD, that hate Thee: and am not I grieved with them that rise up against Thee? Yea, I hate them right sore: even as though they were mine enemies" (*Ps.* CXXXIX. 21, 22). While, then, on the one hand we pray for and seek for unity with all those who love our LORD JESUS CHRIST, let us, on the other, earnestly contend both for the Faith once delivered to the saints, and also for the glory of His Holy Name.

. . . . . .

I would now commend you, my Reverend Brethren, and the people committed to your charge, to the grace of our Divine LORD and only Saviour JESUS CHRIST, to the tender mercy and love of Almighty GOD our heavenly FATHER, and to the blessed protection and assistance of the Eternal Spirit, to Whom, with the FATHER and the SON, be all glory, world without end. **Amen.**

IX

Annual Retrospect — Special Duties: Daily Offices — Vital Religion—Three Matters of Vital Importance—Our Dependence upon the Holy Spirit—Household Religion and Family Prayers —Saying Grace—The Priesthood of the Laity—The Sunday Eucharist—Care for absent Church people.

My Reverend Brethren,

Once more it is my privilege to welcome you to this Synod, in the Name of our Lord Jesus Christ, true God and true Man. May He, Whose Death we have been solemnly pleading before the Father, in the mysteries of the Holy Eucharist—may He Who has condescended to feed us with His Holy Body, and with His Precious Blood—may He Who has promised to be with those who are gathered together in His Name, be with us now, as our Strength and our Salvation. And, as to His Apostles of old, may He speak peace to our souls, and enable us by faith to behold those Sacred Wounds in His Hands and Feet and Side, which "plead and claim our peace with God," and through the merits of which, we, as His redeemed people, are made partakers of the Holy Ghost the Comforter.

Annual Retrospect.

And now, once again, as on many former occasions, we have not only to look forward to the future, but also to look back to the past—to make our annual retrospect — one which (if we are enlightened by that HOLY SPIRIT Whose office it is to create and make in us new and contrite hearts) cannot fail to fill us with penitence on account of our sins, as well as with thankfulness on account of GOD'S mercies.

For on such solemn occasions as the present, we should not fail to ask ourselves searching questions, especially as to how we stand in respect to our own spiritual lives, and as to how we have fulfilled the great trust committed to us, as ambassadors for CHRIST, and as stewards of the mysteries of GOD.

And the more you and I scrutinize our lives and ministry, the more we shall realize our unfaithfulness, the imperfection of our service, and our constant need of forgiveness through the Precious Blood and the all-prevailing merits of our Divine Redeemer.

For here we find ourselves once more gathered together before GOD, as a body of men, bound not only by the vows of Christian Baptism to renounce the devil, to believe the Catholic Faith, and to keep the Commandments, but as a body of men who have upon us the vows of the Priesthood—vows which we have voluntarily undertaken, in addition to those binding on all Christians. We have solemnly declared our conviction that we have been called according to the will of our LORD JESUS CHRIST to the order and ministry of

Priesthood. Professing our belief that the Holy Scriptures contain sufficiently all doctrine required of necessity for eternal salvation through faith in JESUS CHRIST, we have solemnly promised so to teach the people committed to our charge. We have undertaken further, by the help of the LORD, with faithful diligence so to minister the doctrine and Sacraments and the discipline of CHRIST as the LORD hath commanded, and as this Church hath received the same. We have promised to minister faithfully, both in public and private, both to the sick and to the whole; and, as regards our own lives, to be diligent in prayers, in reading of the Holy Scriptures, and in such studies as help to the knowledge of the same, laying aside the study of the world and of the flesh, and, as much as in us lies, making ourselves wholesome examples and patterns to the flock of CHRIST.

Having, then, in remembrance these and our other solemn vows, we may well question ourselves as to our faithfulness to them. For instance, we may consider whether our preaching and teaching have been in a true sense "Scriptural," the setting forth of that message concerning CHRIST JESUS our LORD and GOD, which has been committed to the Church by means of the writings of the inspired Prophets and Apostles and Evangelists—that message with which the Church has entrusted us as her ministers.

Or, on the other hand, we may ask ourselves whether in place of the Divine message of pardon, life and holiness, through vital union with Him Who died and

rose again, and Who is the LORD our Righteousness, we have been tempted to deliver another message, one not from GOD and His Church, but only from ourselves —or one based perhaps upon mere human philosophy —a message good, it may be, to a certain extent, and pleasing to men, yet not the power of GOD unto salvation, because not the appointed message which He has committed to His Church, and to which His blessing is promised.

Or, if we have never ventured to go out of the beaten path (a path well beaten indeed, seeing it has been trodden by the feet of so many faithful confessors of CHRIST), have we been diligent as well as faithful with regard to the blessed Gospel, in season and out of season, in private as well as in public? Has it been our aim to remember that the message committed to us should be carried, not only to those more or less religious people who frequent public worship, but also to those who through their misfortune, or it may be through their own fault, are usually absent from church? And have we remembered the children of the flock in this respect, realizing, when we visit our schools, that the main object of religious education is to impart to the young, not a mere knowledge of Scripture history, but those articles of the Christian Creed which centre in the Person and work of JESUS CHRIST our LORD, or in other words, those which constitute the Gospel of salvation? And then, with regard to the sick, have we been eager, at the first symptom of serious illness, to hasten to the bedsides of our people—

or perhaps to the bedsides of those who have no claim upon us, in order to hold before eyes that may soon close in death, the Cross of our LORD JESUS CHRIST, by setting forth His all-sufficient Sacrifice for sin, either in such simple words of our own as we can utter, or, it may be, in the language of some of our well-known Passion hymns, or, best of all, by means of the sacred words of the Holy Gospel itself? And have we done all this in order that the sick members of the Church, truly repenting and believing in our LORD JESUS CHRIST, may be prepared to receive absolution through the merits of His redeeming Blood. Nothing less than such a ministry as this is involved in that solemn vow which we took upon us when, to use the words of the Ordinal, we were made messengers, watchmen, and stewards of the LORD, to teach, to premonish, to feed and to provide for the LORD'S family—to seek for CHRIST'S sheep that are dispersed abroad, and for His children who are in the midst of this naughty world, that they may be saved through CHRIST for ever.

And then as to our own lives, how have you and I performed that which we promised? Have we, as much as in us lies, made ourselves wholesome examples and patterns to the flock of CHRIST? You and I must of necessity, whether we intend it or not, influence by our lives the lives of those round about us—and especially the lives of those who regard us as their spiritual pastors. If our standard of holiness before GOD, and of righteousness before our fellow-men is a high one, we

shall be doing much more to make our people godly and consistent Christians, than we could possibly accomplish by mere preaching. Whereas if, though consecrated to the sacred ministry, we only aim at the ordinary standard, we shall run the risk, and incur the great responsibility of causing our people to lead lives less holy than those of the generality. For the taught may very plausibly argue that they may be excused if their standard of perfection does not quite come up to that of their teachers and leaders. None should pray more earnestly than each one of us, "O hold Thou up my goings in Thy paths, that my footsteps slip not. Set a watch, O LORD, before my mouth, and keep the door of my lips." Hasty words, irreverent words, unkind words, uttered by a minister of CHRIST, are likely not only to detract from his own influence, and to weaken people's belief in the Faith; but they are calculated seriously to lower the moral, and still more surely the religious, standard of those who listen and observe. And what is true as to our words is, at least, equally true as to our actions and manner of life. Even those who are not religious themselves expect to see outward evidences of holiness of heart in us as ministers of religion, and they secretly despise us if these are wanting.

I know not how it is with you, my Reverend Brethren, but, for my own part, I cannot face such questions as these which I have suggested without many anxious thoughts—thoughts that might almost lead to despair were it not for the hope that our LORD

JESUS CHRIST, in Whom we trust for the forgiveness of past unfaithfulness, will also supply help and strength to enable us to serve Him better in the time to come. But in His strength let us go forward. In dependence upon the HOLY SPIRIT let us gird up our loins once more to run with patience the race set before us, looking unto JESUS. Let us run in the way of penitence, learning more and more fully to realize our sinfulness and to hate our sins, and in the way of faith and hope believing in our Crucified GOD and Saviour, and putting all our trust in Him.

And let us run, also, in the way of loving obedience. Let us obey Him Who has redeemed us with His Blood to be His servants. And as Priests we should make it an essential part of this our duty to CHRIST not only to render that obedience which is due from all, but also to be faithful in conscientiously obeying the laws and rules of that Church through which He has called us and commissioned us as the ministers of His Word and Sacraments. For how can we teach the lay people to be obedient unless we are obedient ourselves? How, for example, can any Priest effectually preach self-denial if he himself is seen to disregard the appointed fasting days of the Church? How can any Priest with a good conscience remonstrate with the lay members of his flock who do not attend church on Sundays, if often throughout the week he himself is unmindful of the Church's rule, which binds him daily, either privately or openly, to say the appointed Offices for Morning and Evening Prayer?

Special Duties: Daily Offices.

I have often urged upon you, my Reverend Brethren, the necessity of obedience as to these matters, in which the law of the Church is so plain. I need not, therefore, repeat what I have said on former occasions, especially to you of this diocese in which, as I have reason to hope, the rules of the Church are observed with exceptional faithfulness.

But there are, nevertheless, with regard to the daily Offices, two or three points to which I would desire now to call your attention. Let me say, to begin with, that the more excellent way, the way that the Church evidently lays before us as the rule rather than the exception, is that the daily Offices should be said for the glory of God *in His house*. If Mattins and Evensong cannot be said openly, the clergyman must, of course, say both these Offices privately. But daily public worship, morning and evening, seems to be the standard at which every "Curate," or, as we should say at the present day, "Priest-in-Charge," or "Rector," should aim. And the *private* recitation of the two Offices appears to be enjoined upon us only to save us from defrauding our own souls, our people, and the Church at large, by a total neglect of this sacred duty.

To put the matter very nearly in the words of the Prayer Book, it is this which is laid upon us:—Every Priest, whether beneficed or not, must say the daily Offices in some way. But the beneficed clergyman, the Priest who has a cure of souls, or who ministereth in a church or chapel, must, if possible, say Mattins

and Evensong publicly. And he is enjoined to cause a bell to be tolled thereunto a convenient time before he begin, that the people may come to hear GOD'S Word, and to pray with him.

I know, however, my Reverend Brethren, that in our sparsely-peopled diocese, and with our small flocks, this course cannot as a general rule be followed. And I entirely sympathize with those who feel that the private recitation of our daily Offices is more edifying and less likely to bring something like contempt upon public worship, than would the spectacle of Mattins and Evensong said by a solitary Priest in church, with no clerk, with hardly any congregation, and consequently with an almost inaudible response from the very few worshippers who may happen to be present. Such services can hardly be regarded as either worthy of GOD'S house, or as edifying for His people. On the contrary, they tend to convey an impression of weakness and of coldness. And where such a result is inevitable, I should be inclined to advise my brethren to continue saying their Offices at home, or, what is perhaps better, privately in church.

And yet, might it not be possible to make even thinly-attended week-day services in church less cold, and less wanting in dignity than they too often are? I would, at any rate, suggest some improvements that might be aimed at. For instance, a proper response might be secured if we could make it our business to have one strong voice—if possible a man's or a boy's voice—which could be depended on to make up for the want

of a second Priest or lay clerk—in fact, to do very much what is done in Russia and the East by the Deacon, who has so prominent a place, not only as the assistant of the Priest at the Altar, but also in almost all the other services of the Church. In cases where there is only one clergyman, and yet a public service in church, with no lay clerk, Deacon, or other assistant, who could make the responses from the side of the choir opposite to the officiant, would it not be more seemly and reasonable that he should leave the chancel altogether, and kneel or stand at the Litany-desk or chancel-step? There he would be nearer to the people, responding would be easier, and the unmeaning appearance of a one-sided choir would be avoided.

And then I would suggest that, under all circumstances, much might be done to add to the order and solemnity of our daily Offices, if some attention were paid to a simple direction that we find on the very first page of our Prayer Book. There we read that the Psalms in the Psalter are pointed, not only as they are to be sung, but as they are to be said in churches. If in saying our Offices due regard were paid to the pointing, i.e., to the colon in the middle of each verse of every Psalm, the result would be a striking gain in solemnity, unity, and strength. It is the neglect of the ancient rule to this effect which leads to that confused gabble which so often mars the beauty of our unsung services, whether attended by many or few worshippers, or causes that breathless haste which kills devotion. One of the minor benefits which I hope we may reap

through having the Fathers of the Society of St. John often amongst us, in their house on Iona, and elsewhere, is that we may learn from them their solemn and beautiful way of saying, as well as singing, the daily Offices. When their method, the old monastic method, is followed, not only are hurry and confusion avoided, but even a simple service, though said only by two voices, and without a note of music, may be made both solemn and devotional.

And while we are thinking of public worship (though this is a digression), I would suggest a practice which might be found conducive to solemnity and devotion at plain Celebrations of the Holy Eucharist, especially at those which are mainly frequented by persons who have come intending to communicate. At such Celebrations the introduction of hymns during those parts of the service in which the communicants are engaged in their own private devotions, either just before or just after receiving the Blessed Sacrament is, I know, apt to be disturbing, and may be even a positive hindrance to individual communion with God. People cannot pray their own prayers—probably very earnest and important prayers at such a time—if suddenly the words of some familiar hymn come sounding on their ears. But it is not so with regard to soft solemn music without words. This can seldom come amiss. On the contrary, it has been found calculated to aid devotion and to solemnize the minds of the worshippers. The introduction, when possible, of such music, either during the service itself, or after its conclusion, while the communicants are

making their private thanksgivings is, therefore, I think, a feature much to be desired.

Vital Religion.

But now let me conclude what I have to say as to our personal self-examination. Perhaps in looking back on the past year we may be able with humility to feel that through the help and protection of the HOLY SPIRIT we have been enabled, in the main, to be faithful to our outward duties—that we have diligently tended the flock, and that we have faithfully observed those rules of the Church which regulate our own lives as Priests. Happy are we if this be so. Let us give all praise to GOD, Who has kept us from falling, and let us hope that He Who has begun a good work will perfect it until the day of JESUS CHRIST.

Yet even thus we must not rest contented. Outward service is not all that GOD requires of us. For He looks upon our hearts, as well as upon our lives; and though every act of neglect, or of irregularity, must in some way or other bring its own punishment, only those acts of obedience which are done from the desire of the heart to please GOD are fully acceptable in His sight. Are our hearts right with GOD? Are we growing in grace and in the knowledge of our LORD JESUS CHRIST, and knowing Him more and more truly, through the help of the HOLY SPIRIT, do we grow in the realization of our unworthiness to be the servants, the friends, and the ministers of so great and glorious a LORD and Master? Have we attained to such an estimate of

ourselves and of Him, as that which prompted Peter to cry out, "Depart from me, for I am a sinful man, O LORD," but which should make us seek that, through nearness to Him, through His abiding in us and our abiding in Him, we may have both purification from sin by means of His cleansing Blood, and also that righteousness and that fruitfulness, which the HOLY SPIRIT imparts to those who are, through Him, in vital union with their LORD.

The more we live in the light of the Presence of our LORD JESUS CHRIST, the more we shall see our own inward sinfulness, and the more we shall grow in penitence. And all true penitence should lead us with ever-increasing earnestness to look upon Him Whom we have pierced, and with loving contrition to cast ourselves down at the feet of that Blessed Saviour Who is so ready to receive and absolve, and that over and over again, all sinners who truly repent and believe in Him. You know, my Reverend Brethren, how, during the last sixteen years, I have constantly pointed to what is called Sacramental Confession, as one of the greatest of all the means of grace which the Church of CHRIST provides, one which our own branch of that Church in particular has so persuasively placed within our reach. And so I would teach even to the end. But well must we lay it to heart that no confession, however complete and humble, and that no absolution by whomsoever pronounced, can release us from the guilt of one single sin apart from a humble and penitent faith in the all-sufficient Sacrifice, and all-prevailing Merits of Him

Who died for us—JESUS, our LORD and our GOD, our one and only hope in time and for eternity.

Three Matters of Vital Importance.

And now in this connection, though at the risk of repeating what I have often said before, I feel constrained to urge upon you, my Reverend Brethren, the need of laying much stress upon three matters of vital importance, about which, I fear, from certain indications, people are apt to be forgetful, to the great peril of their souls. I refer, in the first place, to what has been revealed to us as to sin and its results; secondly, to the Sacrifice for sin offered by our Blessed LORD JESUS CHRIST; and thirdly, to the work of the HOLY SPIRIT, not only in the Church as a whole, and in all the Sacraments of the Church, but also in individual souls, especially in the way of penitence. And these three matters are intimately connected with each other. A true knowledge of the sinfulness of sin lies at the root of all true religion. Without this knowledge, which it is the special office of the HOLY GHOST to impart, there can be no true estimate of what it was that our Divine Saviour did for us, when He willingly endured the pains of His most sacred Passion, and died for us upon the Cross. There are many aspects of the Passion of CHRIST. We may look upon the suffering Death of our LORD as the crowning act of that life of self-sacrifice and obedience to which, in His human nature, He condescended when He graciously took upon Him to deliver man. It was also the supreme manifestation of His infinite love and

pity, and it was the final stage of that self-abasement to which He stooped, thus setting us an amazing example of humility, in order that we—in our poor way—might follow in His steps. But most especially, it was for our sins that He suffered—"CHRIST died for our sins." That was the oft-repeated declaration of His Blessed Apostles in their teaching. And this is the mysterious truth that runs all through the Holy Scriptures from the beginning of the Old Testament down to the vision in the Apocalypse of the Lamb that was slain, and which in heaven, in the very midst of the Throne of GOD, was manifested as receiving the worship of the redeemed, and of all the heavenly host. But if we fail to realize what sin is, if we under-estimate its grievousness in the sight of heaven, we can neither think aright about the Passion and Death of our LORD JESUS CHRIST, nor look with true penitent faith to His Blessed Cross. And this is not all, for another great evil that arises from an inadequate estimate of sin is that those who do not realize the greatness of their guilt and the condemnation from which they have been saved, must of necessity fail to realize the debt of gratitude they owe to their Great Deliverer. And so it comes to pass that in the hearts of such persons there is not that grateful and adoring love which the LORD Himself commended in one who, having been forgiven much, loved much.

My Reverend Brethren, a deep sense of sin—an entire trust in the Sacrifice of the LORD JESUS CHRIST as the sinner's only hope, and a burning love towards Him—a love which cannot tolerate anything that detracts from

the honour due to His Holy Name—these are essential characteristics of true religion, and inseparable from one another. And they are all from the Holy Spirit. And this leads to what I have to say once more as to the need that we all have of His Divine assistance.

Our Dependence upon the Holy Spirit.

I am almost afraid, my Reverend Brethren, that you will blame me for setting before you a truth so obvious, so familiar to you all, and one to which I have so often called your attention. And yet is there not a cause? Is it not the case that our very familiarity with this truth sometimes seems to make us less awake to its practical importance? And are we not, for the same reason, too often tempted in our teaching to take it for granted that our people know and realize that, without the supernatural assistance of the Holy Spirit, they are utterly unable to carry out those duties and to attain to those holy dispositions to which we exhort them—such duties as the penitent confession of sin, faith, and hope and love towards our Lord Jesus Christ, and a life of conformity to His blessed example and holy precepts.

A faithful and well-known servant of God in the Russian Church, commonly called Father John of Cronstadt, whose writings are now full of earnest teaching with regard to the Holy Spirit, confesses in his book on the Christian Life, that though he was, as we know, devoted to religion from his boyhood, and educated for the priesthood, it was long before he

realized the need of His Divine grace. And if we examine many good Christian writings of the present day and of our own communion, do we not often find that, though full of precious truth with regard to the Eternal FATHER, our LORD JESUS CHRIST, and the Holy Sacraments, the references to the Blessed Spirit are few and far between? His personality and His work are, of course, everywhere assumed, but too seldom stated in words. And yet without Him, how can we know and love the FATHER? how can we believe in the LORD JESUS CHRIST? and how can we be worthy partakers of those Sacraments whose supernatural efficacy comes entirely from Himself?

This last aspect of the case is one on which we cannot lay too much stress in our teaching. All sacramental grace is from the HOLY SPIRIT, and whatever benefits we receive from CHRIST our LORD through sacramental channels are ours through His mysterious operation. He not only moves, as of old, upon the face of the waters in Holy Baptism, and bestows the fullness of His sevenfold gifts upon those who worthily receive the laying-on of hands in Confirmation, but it is through Him (by Whom our LORD JESUS CHRIST was incarnate in the womb of the Blessed Virgin Mary) that the Body and Blood of the same Blessed LORD are present with us under the forms of Bread and Wine. And as without the operation of the HOLY SPIRIT the Blessed Sacrament cannot be consecrated by the Priest, so without His Divine assistance the benefits of the Blessed Sacrament cannot be

received by the communicant. Through the HOLY SPIRIT the Body and Blood of the LORD are present; through the same HOLY SPIRIT, that Body and that Blood become the meat and the drink of His faithful people. But without the HOLY SPIRIT there can be no eating and no drinking, in the sense of effectually partaking of the Bread of Life and of the Cup of Salvation—no eating or drinking according to the full meaning of those words uttered by the LORD Himself when He said, "He that eateth My Flesh, and drinketh My Blood, abideth in Me, and I in him. He that eateth My Flesh and drinketh My Blood hath eternal life, and I will raise him up at the last day."

Household Religion and Family Prayers.

There must always be in the lives of Christians many outward manifestations of that inward working of the HOLY SPIRIT of which I have been speaking. But among these there is just one to which I would desire now to call your attention. I refer to family or household religion. This is a phase of the Christian life, to the development of which we should certainly pay much attention in our dealings with our people. And in household religion, which may be defined as the outward, as well as the inward recognition in home life of GOD—FATHER, SON, and HOLY SPIRIT—there are two prominent external features—family prayers, and the habit of asking a blessing and of returning thanks before and after each repast. Neither of these duties—for duties they are—can be neglected with

impunity. And therefore we of the clergy, both by our own example, and also by our practice, should do all we can to impress upon our people the importance of thus honouring Him Who, in Holy Scripture, is represented as saying, "Them that honour Me I will honour, and they that despise Me shall be lightly esteemed." And truly, in the matter of family worship, each household, through its head, can, to a certain extent, either honour GOD, and recognize its dependence on His blessing, or else ignore Him—at any rate outwardly.

If in a household worship is reverently conducted, there is a manifest witness for religion, and a daily act of homage is offered to FATHER, SON, and HOLY GHOST, whereas by the very fact of not having household worship, a certain concession is made, apparently at any rate, to ungodliness, if not to actual unbelief. And thus GOD is robbed, so far as this is in man's power, of something which might have been done to glorify Him by giving Him that recognition which He has revealed Himself as condescending to accept, and even to desire, from us His creatures.

I am persuaded, therefore, that in urging upon our people the duty of family worship, this should be done mainly on the ground that by such a practice a debt is paid which every Christian household owes to GOD Almighty, whatever opinion may be held as to its desirability from a purely human point of view. And yet, if reasonably carried out, there can be little doubt that family prayer will prove to be not only an accept-

able act of homage done to God, but also a true means of grace and a spiritual benefit to all concerned.

But here two or three considerations suggest themselves as to what *is* reverent and reasonable. To have Christian worship of almost any kind in a family is, as a recognition of religion, far better than to have none at all. And yet it must be confessed that the duty I am speaking of has sometimes been performed in ways calculated to make what should be for edification, as well as for the glory of God, both unedifying and unreasonable. For instance, the selection of long or difficult portions of Holy Scripture, often from the Old Testament, the use of unfamiliar prayers read out of a book (a different one, perhaps, for each day in a month), and the distribution of the household in various parts of the room, each person kneeling down into a chair as if quite isolated from the devotions of the rest, and in a position calculated to induce inattention or sleep—such methods are surely apt to provoke hostile criticism, and even perhaps ridicule, from those who are ready to find fault.

I would suggest, therefore, that, while urging upon our people the importance of family worship, we should do all that we can to promote reasonable and edifying usages in the carrying out of this great duty. The reading of Holy Scripture is very important, especially when we remember how likely it is that through haste or other causes many people find no time and opportunity for this needful practice. In some houses, though prayer is daily offered by the assembled house-

hold, Holy Scripture is not read. I cannot understand why this should be. It is far better to have prayers without the Scripture reading, than no prayers at all, but why should there not be both? The Scripture lesson need not be, and I think should not be, a long one. A portion about as long as an Epistle or Gospel at the Eucharist, slowly and carefully read, will be much more edifying than a whole long chapter, which would be probably less attentively listened to. Moreover, if we believe that there is none other name under heaven given among men, whereby we must be saved, but only the Name of JESUS, and if we realize that the one thing needful is to hear His voice and to learn of Him, we should urge the use at family prayers of those portions of Holy Scripture which bring Him most fully before those present, especially the Holy Gospels and the Epistles of His inspired Apostles.

Then, in the choice of the devotions to be used at family worship, it seems only reasonable that these should be such as are, or may soon become, familiar to the persons using them. Elaborate forms, like those to be found in many modern books of family prayers, may be listened to and acquiesced in by those present, but we cannot expect such compositions to be personally appropriated with that heartfelt devotion likely to be called forth by the more familiar words of the Book of Common Prayer—such, for example, as those of the General Confession of sin, the General Thanksgiving for GOD'S mercies, the Prayer for all sorts and conditions of men, and the daily Morning

and Evening Collects. Then there are other collects, suitable not only for the Church seasons, but also for all ordinary Fridays, Saturdays, Sundays, and Thursdays—days which may be regarded as the weekly commemorations of the Death, the Burial, the Resurrection, and the Ascension of our Blessed LORD.

I need hardly say that the LORD'S Prayer should be always said, but in addition to this I would strongly recommend the daily use of the Creed. The LORD'S Prayer need not be relegated to the end, but will more suitably come at the beginning, or, when the General Confession is said, immediately after that. The Creed should, I think, be said kneeling. For one reason, changes from kneeling to standing, at various parts of the service, though obviously suitable in public worship, are not in keeping with that simplicity which should characterize family prayers. And besides, there is a distinct gain in sometimes making the Creed a prayerful act of faith towards GOD, similar to that of him who came kneeling to our Blessed Saviour, and who said to Him, "LORD, I believe; help Thou mine unbelief."

For ordinary household use I would, therefore, on these lines, recommend to you, my Reverend Brethren, the following order, which in some cases you might advantageously lay before the heads of households in your various charges, either with a view to the introduction of family worship, or with a view to its improvement. It is as follows:—A short portion of Holy Scripture, varying from day to day, to be read by the head of the family, either standing or sitting.

Then, all kneeling, the General Confession, the LORD'S Prayer, the Creed, the well-known Morning Collect ("O LORD, our Heavenly FATHER, Who hast safely brought us to the beginning of this day,") or the Evening Collect ("Lighten our darkness, we beseech Thee, O LORD,") and any others suitable for the day of the week, or the season of the year. In conclusion, there might be added the General Thanksgiving, or the Prayer for all sorts and conditions of men, and finally the Prayer of S. Chrysostom and the Grace.

Such an order of worship as this may be lengthened or shortened according to circumstances, but in its main features it is one that might be followed all the year round with devotion, and to edification. I need hardly add that each prayer should be said reverently, distinctly, and not too rapidly, and that every person present should be encouraged, if so disposed, to join audibly, especially in the General Confession, the LORD'S Prayer, and the Creed.

And then, before leaving this very important subject, I would say a word about what may seem to some a matter of very small moment, viz., as to how the members of a family assembled for household worship should place themselves during their devotions.

As I have said already, simplicity should be the characteristic of household worship. But simplicity does not mean carelessness of demeanour or irreverence. The custom of kneeling round into chairs or towards the walls of the room is, as I have said, obviously unmeaning, conducive of listlessness and

destructive of a sense of united worship. Instead of any such method, it would be much better for all present to kneel at or around a table (not, if possible, one prepared for a meal), and at one end of this the head of the family might take his place. Such an arrangement might be followed in the smallest houses or cottages, though happy are those homes in which it is possible to set apart a special room for the worship of God. This, however, can only be done in exceptional cases. But under all circumstances order and reverence may be secured by attention to a few simple rules such as I have suggested.

I have heard it said that to have family prayers is inconvenient—inconvenient in large houses, both to guests and servants—and inconvenient in the homes of the poor on account of the requirements of work, and on account of other difficulties which the well-to-do cannot realize. And such objections are even urged by people who admit that, were it not for its inconvenience, family worship is a thing much to be desired. But are we to offer to God only that which costs us nothing? If to honour Him involves some little sacrifice, some real or fancied inconvenience, are we to refuse to honour Him? But how will such a line of thought and action stand in the light of the world to come, or rather, I would say, in the light of Calvary, from which we seem to hear our crucified Redeemer saying to each of His people, "This have I done for thee! What doest thou for Me?"

Not that family worship should be made needlessly

inconvenient. On the contrary, all that is possible should be done to lessen difficulties, and due consideration should be shown for all concerned — as, for example, for members of the family who at night are weary with their day's work; and in houses where there are servants or children, rigid rules need not be made compelling an unwilling attendance on every occasion. And though it is better to have family worship both morning and evening, there may be reasons for assembling the household only once in the twenty-four hours — perhaps only in the evening, as is common in the homes of the less wealthy.

And there are special reasons why, in this our own country, it behoves us to urge upon our people the duty of household worship. In the first place, owing to the long distances which separate many members of our flocks from church, regular, or at any rate frequent attendance at the house of GOD is often difficult. And, unless special watchfulness is exercised, this is apt to lead to forgetfulness with regard to the things of JESUS CHRIST, and to grievous worldliness. But the practice of family worship, carried out on such lines as I have suggested, will, at any rate to some little extent, make up for the want of the privileges of GOD'S house.

Then again, as Scottish Churchmen, we should for another reason (though here I have to suggest a much lower motive), be careful to maintain family worship. For family worship has been a national custom—one that has been recognized throughout all classes in our land, generation after generation, even more faithfully,

I believe, than in England. And our Presbyterian fellow-Christians have not, to say the least, been less regular than we have been, in past times, with regard to this duty.

But what a disgrace there would be upon us if it could be said that Scottish Churchmen (who claim, and claim truly, to have inherited sacramental privileges and blessings which have not fallen to the lot of all) should be less Christian in their family life than many of their fellow-countrymen. The privileges of membership in an Apostolic Church and of participation in the Blessed Sacrament of the Body and Blood of CHRIST, at His Holy Table, should entail upon all our communicants not only charity, truth, and righteousness, as between man and man, but, above all, holiness unto the LORD, and especially in the way of daily life and household religion.

Saying Grace.

And what I have said from a national standpoint, with regard to family worship, is true also as to asking a blessing at table and as to returning thanks. This is not only a Christian, and a Catholic, but also a Scottish custom. Among many precious things, material and spiritual, which were swept away as superstitious at the time of the Scottish Reformation, this survived, and has still, I believe, a stronger hold among all classes in our own country than in England. It has survived, I will not say from mediæval Christianity, but rather from the first ages of the Christian

Church, when it seems always to have been accompanied by the sign of the Cross.

Any "saying of grace," to use a common phrase, in the Name of the LORD JESUS, whether with or without the sacred sign, is a witness to Him which may be given, or which may be withheld. Happy are they who thus honour their LORD. Less happy are they who, through carelessness in their own houses, or through want of Christian courage away from home, neglect to offer this small tribute of loyal recognition to Him Who redeemed them with His Blood.

And GOD forbid that any disciple of CHRIST should be deceived, by the false suggestion of the evil one, that to say grace in public is the doing of an act of piety to be seen of men. The world is not so religious as to be likely to esteem us over-much on account of our Christianity. Besides, all CHRIST'S people should remember that while their Divine Master warned His servants so solemnly against hypocrisy, He no less plainly taught them that they must confess Him openly before men. And it was He Who said, "Let your light so shine before men, that they may see your good works, and glorify your FATHER which is in heaven."

The Priesthood of the Laity.

I have said much, my Reverend Brethren, about household religion as one of the evidences of the working of the HOLY SPIRIT within the hearts of His people. But let me call your attention to an important

truth which underlies all that can be urged as to the duty of family worship—the truth that there is such a thing as the priesthood of the laity. As has been often pointed out, when our Divine LORD was, in His human Nature, anointed by the HOLY SPIRIT to be our great High Priest, the unction that He received was in a certain sense for every member of His Mystical Body. And thus the language of the 133rd Psalm has been applied: "It is like the precious ointment upon the head, that ran down unto the beard: even unto Aaron's beard, and went down to the skirts of his clothing."

Dean Luckock, in his *Divine Liturgy*, writes:—"The Christian ideal has been said to be a priesthood co-extensive with humanity. Every conquest that the Church gains over the world hastens the consummation, for every convert won to Christianity is a fresh-added priest. It was to all believers that St. Peter said, 'Ye are a royal priesthood; ye are built up a spiritual house, a holy priesthood'; and St. John, 'He hath made us a kingdom, priests unto GOD.' This priesthood of the laity belongs to every one who by Baptism has been made a member of CHRIST's Mystical Body, and it restores to him, through this union with CHRIST, the forfeited privilege of appearing before GOD, and of offering up 'spiritual sacrifices acceptable to GOD, through JESUS CHRIST.' It was typified in the Old Testament, when GOD set apart one people, and said, 'Ye shall be unto Me a kingdom of priests and an holy nation.' Indeed the Apostles were only applying

to the Catholic Church the language which GOD had used of the house of Israel."

And, though the author from whom I have quoted these words goes on to point out that as under the old law there *was*, and under the new law there *is* (within the common priesthood of GOD'S people) an inner circle of ministering Priests, yet it is clear that, in a very true sense, every Christian man is a member of the royal priesthood of GOD'S Church. This priesthood of the laity has always been fully acknowledged, especially in the celebration of the Holy Eucharist. We find it recognized not only in the ancient Greek Liturgies, but also in the Latin Mass, and there, conspicuously in the address of the ministering Priest to the people, known as *Orate fratres*. The same principle also runs through all our own Eucharistic Offices. Whatever may be said in defence of Eucharists without lay communicants, the mind of the Church always seems to have been opposed to the offering of the Holy Sacrifice without, at least, one person present in addition to the celebrant, in order that the laity may not be unrepresented.

If the priesthood of the laity were more fully recognized amongst us, we should have one more strong reason to urge in favour of household worship. And it would be seen more clearly that the common saying, "Every man a priest in his own house," is more than a mere figure of speech. Indeed this falls short of the full truth. For every Christian man is a priest, not only in his own house, but everywhere else; and,

though not commissioned or empowered to exercise his priesthood ministerially, by himself offering the Holy Eucharist, or by baptizing, or by absolving, yet he is in a certain true sense, as a member of CHRIST'S Mystical Body, a sharer in CHRIST'S Priesthood, and so is bound not only to be holy unto the LORD, but to offer up, in the power of the HOLY SPIRIT, spiritual sacrifices, acceptable through union with Him Who died and rose again, and Who, now ascended into heaven, is our Advocate with the FATHER, in order that through Him we, ourselves, our souls, our bodies, our prayers, our praises, and all we can offer, might gain acceptance, because, being Himself the Propitiation for our sins, He ever lives to make intercession for us.

And if the Christian layman may take, and should take, the leading part in offering to GOD the prayers or praises of his family daily, is it not evident that on Sundays, and then in fuller measure, he should, when there are no Church services within reach, as is too often the case, gather together his own household, and, so far as he is able, minister in their midst? And for such lay ministrations even more publicly carried out, ample provision is made in Canon xliii. of the Scottish Church. There is nothing either in the Office of Mattins or Evensong with the exception of the declaratory Absolution after the General Confession (to be pronounced, as the Rubric provides, by the Priest alone) which may not fitly be said by any Christian layman, The same is the case with regard to the Litany, and much besides.

And if the full morning or evening services of the Church seem too long or too complicated for home use, it would be quite easy to shorten and simplify them. An edifying and easily-followed Sunday service for use in private houses may be arranged by simply following the order of Mattins and Evensong as they stand in the Prayer Book, from the General Confession at the commencement of those Offices, down to the end of the third Collect, omitting the introductory Exhortation, the Absolution, the Psalms for the day (which uninstructed people sometimes have a difficulty in finding), and perhaps the first Lesson. Such a service would not involve searching for places in other parts of the book, but all would follow in order as printed, thus—the General Confession, the LORD'S Prayer, the Versicles and Responses, the *Venite*, *Te Deum* or *Benedicite*, a Lesson from the New Testament, the *Benedictus*, the Creed, and what follows. Then if, after the third Collect, a hymn is sung, and the Litany, or other prayers, be said, a very edifying morning service will have been provided. And in the evening a service of a similar kind may be framed by following the order of Evensong, with like omissions when abbreviation is desired. With music and congregational singing, for which preparation might be made, and with a room arranged in such a way as to avoid those objectionable methods which I have deprecated when speaking of family prayers, lay services such as these would go a long way towards helping families in remote places from losing their sense of union with

the Church, and from forgetting the sanctity of the LORD'S Day.

The Sunday Eucharist.

And yet, my Reverend Brethren, while recommending services of this kind, we must beware lest any of our people—and this is not an imaginary danger—should become satisfied with such worship as supplying all their needs, or as fulfilling all their obligations. Even inspired Psalms and hymns and spiritual songs, with which we may glorify GOD and edify one another, can never supply the place of those divinely-appointed Mysteries which our Blessed Saviour instituted and ordained to be the perpetual memorial of His precious Death and Sacrifice until His coming again, when He said to His Apostles—and through them to all who should succeed them in the Ministry of His Church—"Do this in remembrance of Me." And this suggests another consideration. Would it not be possible for some, at any rate, of our people who have the misfortune to live far away from church, to leave from time to time their homes on Saturdays so as to be able to spend an occasional LORD'S Day in the nearest town or village in which there is a church and a Eucharist? This, no doubt, like many other things which people think it worth taking trouble about in secular life, would involve a certain amount of inconvenience. But here again the question comes in—Should Christians in their worship, and their religion, offer to their LORD that which costs them nothing? And if our Divine

LORD and Saviour condescends to come to us, and vouchsafes to us the Sacramental Presence of His Body and Blood in the Holy Eucharist, is it a great matter that His people should take some trouble, and even undergo some inconvenience, in order at an early hour to draw near to Him for Communion, as well as for adoration and for the pleading of His Death? Such thoughts, if suggested with humility and consideration, might commend themselves to some of CHRIST'S people and produce good results.

It would not be easy or desirable to multiply our churches or mission chapels so as to have one within reach of all our people. And even if we had more places of worship, it would not be right, even if it were possible, to multiply the number of our isolated and sometimes insufficiently provided-for clergy, so as to have a Priest to officiate in each of them. Nor can we bid our people seek for the means of grace outside the limits of what we believe to be the Apostolic fold. But if some of the suggestions I have made could be carried out, I believe many of our present difficulties might be diminished, true religion might be increased, and, above all, the Name of our LORD might be fully glorified.

May we not humbly hope that our constant, our daily pleading, of the all-sufficient Atonement and merits of our Blessed Redeemer may bring to us, unworthy though we be, not only the pardon of our sins as individuals, and as a diocese, but also, through the HOLY SPIRIT, more of that love to our great LORD

and Saviour Who died for us—more of that enthusiastic love to Him, of which we stand so much in need. For such a love would both destroy amongst us worldliness and indifference with regard to heavenly things, and it would also make our lives more fruitful of good works, and more characterized by that devout piety which manifests itself in zeal for the house of the LORD and for His holy worship.

Care for Absent Church People.

I have another matter of practical importance to lay before you. I refer to the necessity of caring for the spiritual interests of members of our congregations who leave us for other parts of the country, or who go abroad. Letters of commendation are very desirable, and should be made use of, but they are not sufficient. Shy people, or people who are wanting in earnestness, are slow to make themselves known to the clergy of the Church in new places, in order to present the credentials with which they have been supplied. And so it too often happens that such persons, in their new places of abode, are unknown and unnoticed by our brethren, who, had they been written to, would have been only too glad to have visited them, and to have received them as members of their own flocks. To provide against this we should always make it our business to find out, if possible, the addresses of those who leave us, and then we should write to the clergy nearest to where they have gone to live, that they may visit them from the first, and (especially in the case

of young persons), see that they are not led astray or neglected. If this were done, we should not lose so many young women who go to situations, or young men who migrate to our large cities, to England, or abroad.

. . . . . .

And now let us commend ourselves, and also those committed to our pastoral care, and all near and dear to us, both living and departed, to the gracious keeping of our LORD GOD and only Saviour JESUS CHRIST. And through the HOLY SPIRIT, Whom He has sent unto us from the FATHER, may we ever abide in His faith, fear, and love, and through His merits, have our portion among His servants when He shall come again.

X

Obedience — Reverence — Reverence towards the Blessed Sacrament.

My Reverend Brethren,

In the Name of our Lord Jesus Christ, one with the Father and the Holy Spirit in the glory of the Ever-blessed and Undivided Trinity, we are once more gathered together in His Divine Presence, and in dependence on His heavenly grace.

This is now the twentieth occasion on which I have been permitted to meet you in our annual Synod, and to speak to you of Christ our Lord, and of the things of His kingdom. And, as always, so now, I would desire to commend myself as your Bishop, and you also as my brethren in the sacred ministry of the Priesthood, to the guidance and help of the Holy Ghost. For where He is Guide no ill can come, and where He helps, we, in spite of all our natural weakness and ignorance, may become, in Christ Jesus, stronger than the strongest, and wiser than the wisest of those who trust in themselves and who lean unto their own understanding.

But who are they, who are those Priests whom the Holy Spirit so guides and so strengthens? To this

question there can be only one true reply. Those only who earnestly seek His help, because they know how much they need it—those who realize how entirely dependent they are upon His Divine grace in every act of their sacred calling—in every function they perform, in every Eucharist they celebrate, in every sermon they preach, in every other pastoral duty they undertake. This is a lesson we must all learn sooner or later, and if, to some extent, we have learnt it already, it is one that we must be continually putting into practice, in order that we may know more and more, from experience, what it is, in all things, and especially in all our sacred ministrations, to be led by the Spirit.

Can we have any doubt as to this? If we have, one remedy is always at hand. We have only to seriously reflect upon the dignity, the greatness, the responsibility of the priestly office, and then our need of the HOLY SPIRIT'S aid must become abundantly evident. Those who take a low and secular view of the Christian ministry may, and probably will, think themselves able to fulfil its requirements without supernatural assistance. But those who have before their eyes the high, the true ideal, will assuredly be constrained to exclaim, as did the blessed Apostle St. Paul, "Who is sufficient for these things?" And then, with a heartfelt sense of their need, they will seek for strength and wisdom from that HOLY SPIRIT, Whom our ascended LORD has sent unto us from the FATHER, that, through Him, CHRIST'S strength may be made perfect in our weakness.

And this high ideal of the Priesthood will, moreover,

have another result. It will humble us and make us penitent. For if we contrast the greatness and holiness of our high calling with our own personal insignificance and sinfulness, we can hardly fail to become little in our own eyes, and conscious of our need of GOD'S mercy. Thus there will be destroyed within us that common spirit of self-satisfaction, which is so inconsistent with true penitence, and so great a hindrance to any realization of our personal need of pardon through the merits of our most Blessed Saviour's Passion, and Death upon the Cross.

Thus penitence, not pride—dependence upon the HOLY SPIRIT, not self-reliance—will take possession of the heart of every Priest who rightly estimates the dignity and the corresponding responsibility of the office and work to which he has been ordained. Much, indeed, has been given to us, and much is required from us. If to all His disciples our Blessed LORD said, "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven," what will He not look for in us, whom He has called to be Ministers of His Word and Sacraments? If to those who served under the old law the message came, "Be ye clean that bear the vessels of the LORD," what purity as well as what faithful zeal should there not be in those who consecrate the Mysteries of His most blessed Body and of His most precious Blood.

But it is not our LORD only Who looks for holiness in the Ministers of His Word and Sacraments. If we

go down to an infinitely lower level—even to the standard of human opinion—we shall find that there also much is expected of us. The world, not unreasonably, looks for holiness, as well as for righteousness, in those who are recognized as Ministers of religion. And the world applauds the career of a holy and devoted Priest. See how, after the recent decease of the late Father Dolling, not only Bishops and clergy and distinguished lay Churchmen, but also people of all sorts and beliefs, vied with each other in doing him honour. See how not only clerical journals, but ordinary London newspapers, were united in holding up his devoted priestly life for public admiration.

See, on the other hand, how even those who are not themselves religious often detect and despise the want of religion in a Priest. Our fellow-men expect to see in us something above and beyond that which is required in ordinary citizens. They do not consider it sufficient that our lives should be adorned only by those moral virtues which, happily, at the present day are so generally regarded as characteristic of the clergy. It is not enough, in the case of the Minister of CHRIST, that his virtue and integrity should be above suspicion, that his word should be trusted by all, that he should be punctual in the payment of his debts, and that he should be able to control his temper, even under provocation. These are moral virtues, essential to success in almost every profession and trade. The Priest who is without them is in a bad case indeed, and cannot wonder if esteem and reverence are withheld from him. But more than

moral excellences are looked for. Our fellow-men expect to find, as I have said, holiness as well as righteousness in those who are set over them in the LORD.

And here, my Reverend Brethren, before I go on to other things, let me say, though it must be with fear, that, so far as I can see, the standard of priestly devotion and of holiness in this diocese seems to me, generally speaking, to be a high one—perhaps I may even venture to say, in this not too religious age, an exceptionally high one. If this be really the case, through the mercy of GOD, and in answer to many prayers that have been offered for us, all glory be to Him. "Not unto us, O LORD, not unto us, but unto Thy Name be the praise."

But there is a test, by which we must always be trying ourselves, if we would avoid self-deception in this direction. If we *are* indeed growing in grace—if we are becoming less worldly and more spiritually-minded—if there is amongst us a more unselfish devotion to duty, and, in any true sense, a nearer approach to CHRIST our LORD in faith and love, then most surely we shall be growing more humble, more prayerful, and, above all, more penitent. For the very fact of walking, to any extent, in the light of CHRIST'S countenance, will make us more and more conscious of our sins, and consequently more and more earnestly penitent in our prayers for pardon through the merits of His precious Blood.

But what is the foundation of the life of a holy and faithful Priest? It will not differ from that which is

essential in the case of all true disciples of the LORD. For, as in the case of the devout layman, the Christian Priest will be one who, either in childhood or in riper years, either suddenly or according to the more general order of the working of the HOLY SPIRIT, by degrees, has been brought by a true conversion to respond to the Sacraments of Holy Baptism and Confirmation. This conversion, this change of heart and life, naturally begins with a deep conviction of sin, and it leads on, sooner or later, to an earnest and hopeful trust in our Blessed LORD, Who died that we might be forgiven, and in Whom those who come to Him in response to His gracious invitation to weary and heavy-laden sinners, obtain not only pardon, but also, through the HOLY SPIRIT, that peace and joy in believing in Him, which lead on to a life of thankful and loving service.

But in speaking thus of conversion, I do not desire to imply that this is something to be experienced only once in a lifetime, and then to be looked back upon as a thing of the past. There may have been some great crisis in the life of a soul, some special response to the special working of the HOLY SPIRIT, and such a crisis often is remembered as a new beginning in the way of CHRIST. In this sense, though, perhaps, in somewhat technical language, we are told of "conversions," as if they were solitary experiences, in the lives of some of the first followers of St. Francis, as also in many modern biographies. Nevertheless it is certain, whatever our former experiences may have been, that we must, each and all of us,

again and again repent, and repenting, again and again draw near to the LORD JESUS CHRIST for pardon and peace. For such conversions, or renewals of conversion, must evidently be necessary facts in our spiritual experience, so long as we are liable to sin and have grace given to us to be penitent and to seek forgiveness. In this sense it may also be said that there must be a conversion, a turning of the heart to GOD, before every worthy approach to the Blessed Sacrament of the Altar, and, still more obviously, before every well-prepared-for confession.

But, as I have reminded you already, conversion is not a thing for the clergy, or for those following the religious life, any more than for the ordinary laity. At the beginning of every devoted Christian career, whether clerical or lay, there must have been, through the working of the HOLY SPIRIT, an earnest approach to our LORD JESUS CHRIST in penitence, and with true purpose of heart, resulting in a more or less perfect surrender of the will to His service, in humble trust and grateful love.

And if this be so, with what searchings of heart must we reflect that there evidently have been, and that evidently there still are, many Priests who, if we may judge from their lives and conversation, can hardly be believed, in any practical sense, to have thus responded to the grace of GOD—Priests who, though they have received Holy Orders, have (according to one of the obviously true interpretations of our LORD'S parable) never "entered by the Door into the sheepfold." Is it

a wonder if from such pastors CHRIST'S sheep are tempted to flee, even, it may be into strange pastures, not knowing the voice of hirelings, and regarding them as no true shepherds of their souls?

And is it a wonder if, among such unworthy Ministers, there are some who fall into grievous outward sins, and others (as, alas! we know, at this particular time) who make use of their talents, their learning, and even of the positions in the Church which they have obtained, not for the honour of our LORD and for the advancement of His kingdom, but for the promulgation of theories which rob Him of His Divine glory, and which are inconsistent with, and sometimes directly opposed to, fundamental articles of the Christian Creed. Such men, in spite of their lightly-esteemed Priesthood, and in spite of their acknowledged learning, can never, surely, have known by experience the meaning of conversion, or have learnt what it is to have become wise unto salvation through faith which is CHRIST JESUS.

Obedience.

But now I would pass on to two or three special characteristics, which should be apparent in the lives of Priests who have truly responded to the grace of GOD. And I would begin with obedience. Here, again, we have a grace which should be cultivated by all Christians—Priests and people alike. There is, however, a special kind of obedience, of which the clergy should be prominent examples. Bishops and Priests, though they must not be lords over GOD'S heritage, are appointed

to bear rule over His people, even as shepherds bear rule over their flocks. But only they are fit to rule who have first learnt to obey. Obedience, therefore, must be one of our chief priestly characteristics—obedience, I mean, to the Church Catholic—to her doctrines, to her laws, and to her customs, as distinguished from our own private opinions, or our own notions as to what is true and what is false, as to what ought or what ought not to be done, in the worship of GOD. To such obedience we are all, whether Bishops or Presbyters, equally bound. For the Church with her Divinely-given doctrines and powers is, for each one of us, the source of all spiritual authority. It is certain that none of us are entitled to alter or to modify any Catholic doctrine, or any generally accepted law of the Universal Church. But more than this, it can hardly be doubted that whenever we wilfully neglect or transgress even customs or usages which have come down to us from time immemorial, we are walking in devious and dangerous paths rather than in the way of humble and loyal obedience.

Obedience (canonical obedience, that is) to Bishops is essential. Such obedience, however, has to be rendered as to Fathers in GOD, who are not only in authority, but also under authority. For the power of the Bishop is constitutional, not autocratic. And we are all, whether Bishops, Presbyters, or Deacons, fellow-servants in one household, under the supreme rule of one Master, Lord, and King, JESUS CHRIST, our Saviour and our GOD.

Bearing this in mind, let us therefore all live together in a common submission to the laws, to the customs, to the rules, to the discipline, and to the doctrine of CHRIST'S one Holy Catholic and Apostolic Church, believing all that she believes, rejecting all that she rejects, and seeking to carry out, to the best of our poor ability, all that she enjoins. In such submission, in such obedience there is union, strength, and wisdom—whereas in the way of self-chosen beliefs, and of self-willed action, there is nothing but division, weakness, and often great folly.

Our LORD, moreover, has taught us that he who is faithful in that which is least is faithful also in much, and that he who is unjust in the least is unjust also in much. From this we must conclude that obedience even in minor matters is required of us, as well as in matters of primary importance. I have often reminded you, my Reverend Brethren, of the obligation laid upon us, as dutiful sons of the Church, in regard to such matters as the daily Offices, and about the observance of Fridays, vigils, and other appointed fast days, by, at any rate, the accustomed abstinence from flesh meat. And I have reason to believe that in these respects the clergy of this diocese are not forgetful. For this I am thankful. For, though I would not dare to judge others rashly, I cannot see how any one of us can, without being guilty of the sin of disobedience, wilfully break even these least though definite commands of the Church, merely because in his own judgment any of them are unreasonable, inconvenient, or unprofitable. For true

obedience submits to lawful authority, even when it cannot see the reason why.

Reverence.

Reverence, moreover, or holy fear, as well as obedience, should be a characteristic virtue in the life of every Priest. Those who have to deal with holy things, those who have to speak about holy mysteries should always be filled with reverence and holy fear. And yet experience shows that familiarity with what is sacred, when not accompanied by mental, and, above all, by spiritual recollectedness, very often produces opposite results, and not unfrequently leads to irreverence in the outward behaviour.

A Priest should at all times be reverent. He should not only reverence his Divine LORD and Master, His Name and His Word, together with all the mysteries of our holy religion, but he should also maintain an attitude of reverence in all his pastoral relationships, in all his dealings with those to whom he is sent as a messenger of salvation. And, moreover, the Priest should reverence his own office. For the more, on the one hand, he realizes his own nothingness, his own sinfulness, and his own special personal defects, the more, on the other hand, he must reverence his priesthood, which is in reality not his own, but CHRIST'S. Reverencing that great trust committed to him, he must remember that he is always a Priest—not only in church—not only at the Altar, but at all times—in his daily life, in his home, in society, away from his flock as well as in the midst of it.

And this reverence should manifest itself, not only in conversation and behaviour, but also in matters of less importance—in his recreations and even in his dress. For the outward life of a Priest, in small things as well as in great, will do much as an object lesson in the way of strengthening, or, let us remember, in the way of weakening in the minds of the laity the conviction that the grace of Holy Orders is a reality, a thing that makes some difference. There have been Priests, I know, who have imagined that by laying aside all outward distinctions between themselves and the lay members of their flocks, they could become more popular. It may have been so in certain cases. But is there not another side to the question? Is it not possible, while gaining personal popularity, to forfeit, not only the reverence due to the priestly office, but also personal spiritual influence. The Priest who is most popular at a dinner party or in the drawing-room is not always the man to whom the laity, in their more serious moments, will instinctively turn for advice, sympathy, or spiritual ministrations.

Reverence towards the Blessed Sacrament.

But, above all, our reverence should manifest itself in our dealings with the Blessed Sacrament.

And here let me repeat what I have said already. It is a certain truth, that at all times, and under all circumstances, we live and move and have our being in the Divine Presence of our Blessed Saviour, because He is true God as well as true Man. For if we believe that

He is one with the FATHER and the HOLY SPIRIT in the undivided glory of the Ever-blessed Trinity, we must also, of necessity, believe that He is omnipresent. But, guided by His Holy Word and by His Church, we believe something besides this. For we believe that though He has ascended into heaven, in His human Nature—in which Nature He there lives and reigns, according to His natural mode of existing (*juxta modum existandi naturalem*), yet that, in His condescending love, He, the same LORD JESUS CHRIST, gives to us under the forms of bread and wine, and through the operation of the HOLY GHOST, a supernatural Presence of His most blessed Body and of His most precious Blood.

And we believe, moreover, that He does this in order that, until His coming again, we may be able, in the Holy Eucharist, to plead the merits of His all-prevailing Death, and through the same HOLY SPIRIT, become by Sacramental Communion, one with Him, in Whom we have both the pardon of our sins and also the hope of a blessed immortality.

Now, it is in response to this great love and Divine condescension, on the part of our Blessed Saviour, that His people are impelled to render to Him, in His Holy Sacrament, and in all that concerns that Holy Sacrament, I will not say reverence merely—for that would be too cold a word—but every token of adoring love by which it is possible to manifest the most entire devotion of which the human heart is capable. For He, the Lamb that was slain, is worthy to receive honour and glory and blessing, for ever and for ever, both in the unveiled

majesty of His heavenly kingdom, and also wherever, on this poor earth, which is the footstool of His throne, He manifests to the faith of His humble disciples the Sacramental Presence of His most holy Body and of His most precious Blood.

XI

The Church Abroad—Scepticism in the Church of England—Toleration of Unbelief—Dishonour done to Our Lord—The Two Lines of Attack—"Pious Infidelity"—Encyclopedia Biblica—The Claims of "Liberal" Churchmanship—"The Clergy and the Creeds"—Dishonest Subscription—Our Duty to Our Lord.

My Reverend Brethren,

Once more we are gathered together for the Annual Synod of this Diocese, in the Name of our Lord Jesus Christ.

May He, true God and true Man, now manifest His Divine Presence amongst us through the power of His Holy Spirit, Whom He has sent unto us from the Father, in order that thus He may rule the thoughts of our hearts and the words of our lips throughout this Synod according to His Holy Will.

. . . . . .

And thus, my Reverend Brethren, things seem to go on year after year smoothly, and to the eye of man uneventfully, in this diocese in which our lot is cast. And yet I hope, and believe, that, unnoticed by the world, the Holy Spirit is carrying on His gracious

work amongst us through the ministry of the Word and Sacraments, and that thus many are being guided in the way of penitence and faith and holiness towards the attainment of sanctification and salvation in CHRIST JESUS our LORD. The Great Day will declare.

The Church Abroad.

But the quiet that we have enjoyed has not been shared by the Church as a whole. Whether we look at our own Anglican Communion throughout the British Empire and in America, or at the whole of CHRIST'S Church throughout the world, we see far more conspicuously than within our own narrow limits the conflicting powers of good and evil, of light and darkness, of faith and unbelief, of truth and error, in deadly conflict one with the other.

Not only has there been, during recent years, a remarkable increase in zealous effort for the propagation of the Faith in pagan lands, but we have also witnessed, in distant parts of the world, a revival of heathen persecutions. This has been the case, especially in China, where multitudes have had to endure, not only the spoiling of their goods, but also grievous bodily sufferings, and in many cases even death itself—and all because they were called by CHRIST'S Name, and would not abjure their allegiance to Him, as their King and their GOD.

And even in Christian France, a revival of the persecuting spirit of a revolutionary and anti-Christian age, has, of late, manifested itself against some of the

Religious Orders, in deeds of intolerance and cruel injustice, animated, it would seem, by that inveterate dislike which the ungodly world always has had, and always will have, towards those who seek to follow their LORD in unworldly ways, neglecting (some would say neglecting unduly) things temporal for the sake of things eternal.

Scepticism in the Church of England.

And then, if we turn to that portion of our own Anglican Communion, that for good or evil—I will not say which—is associated with the State, in the two provinces of Canterbury and York, we see a very serious conflict going on—a conflict between faith and unbelief. For of late the voice of scepticism has been heard within the Church of England speaking with no uncertain sound—sometimes under the cover of soft and seemingly pious utterances, sometimes boldly and openly, but always claiming, in effect, emancipation from the unchangeable teaching of CHRIST'S Catholic Church. And there are some who seem even to go the length of saying, We will not have this Man—the CHRIST of the Creeds, the CHRIST of dogma—to reign over us, to fetter our consciences, or to restrain the freedom of our convictions. Let us break His bonds asunder and cast away His cords from us. We will have our CHRIST. He shall be our Teacher and our Example, and we will be His "enthusiastic followers." But we must not be called upon to attribute to Him any supernatural Incarnation and Birth, or to believe that He

wrought miracles during His earthly Ministry, or that anything happened contrary to what we know, or think we know, about "biological law." Nor must His Death be preached to us as a Sacrifice for sin. Nor must it be asserted that His dead Body was raised on the third day, or that He ascended into heaven. We may be allowed to attribute to Him Divinity, in virtue of "a unique and complete" operation of "the Divine Spirit," which (in a minor degree) works "in this world generally, and in every man." But it must not be said, or, if said, it must not be seriously maintained, that He is Very God of Very God, of one substance with the Father, or that through Him, Who, in the fullness of time, was incarnate by the Holy Ghost of the Virgin Mary, all things were made.

To such claims for freedom from the universally-accepted dogmas of the Christian religion, some of us have now become almost accustomed. Statements as to our Divine Lord and as to His Blessed Virgin Mother, which, not many years ago, would have been regarded as unspeakable blasphemies, are now not only spoken about, but freely discussed in the columns of our newspapers, and with almost as much calmness as if they were questions of ordinary Church history or of ceremonial. In fact, it has been observed that, of late, far more indignation has been expressed in some quarters against certain ritual excesses or irregularities than against attacks upon the Faith of Christ's Church, as to the mystery of His Holy Incarnation, and as to the reality of His Resurrection from the dead.

Toleration of Unbelief.

Whence comes this somewhat surprising calmness amongst us, in the face of such assaults as are now being made upon the truth of CHRIST's Gospel? Is it because the conviction is gaining ground that, so long as we fulfil our social duties, it does not much matter what we believe? Have we come to the conclusion that, though we are responsible for our moral conduct, GOD will take no account of our faith or our unbelief?

Or is it, as has been said, that we are becoming like men who have been obliged to breathe in a polluted atmosphere and who have thus become unconsciously (though not without grave danger to themselves) habituated to what at first seemed insufferable? But, whatever may be its cause, anything like Laodicean indifference with regard to faith and unbelief cannot be contemplated without great searchings of heart. For there is a calmness, there is a toleration of unbelief or error, which means, not only that faith has grown weak, but that love has grown cold, and that the LORD JESUS CHRIST is not to His servants what He once was.

There may be times for keeping silence, but certainly there are times for speaking out. It is fitting that scientists should argue dispassionately about material things. And even Christian theologians, though contending earnestly for the Faith, must practise self-restraint and cultivate that calmness which is so needful in weighing evidence and defining dogma. But any kind of calmness which excludes holy indignation against all that dishonours our Blessed LORD and His

Holy Gospel, is out of place, or rather, I should say, impossible, on the part of those who, through the HOLY SPIRIT, truly love their LORD, and who, having learned Who He is and what He is, have been able to say, from their own experience of His grace and goodness, We know in Whom we have believed.

Dishonour done to Our Lord.

And has not our Blessed LORD been dishonoured of late? Has not His Gospel been disparaged? Is it not clear that underlying the teaching of modern latitudinarianism, there is a constantly re-appearing tendency to detract from His glory?

Even when the wonders of His redeeming work are not denied in plain language, we see them frequently minimized. The records of the mystery of His Incarnation, it has been suggested, arose, perhaps, from a misunderstanding—many of the "so-called" miracles were quite "natural." With regard to our Blessed Saviour's recorded discourses, of which His Church has been the keeper, to which, from the very first, she has borne her loving witness, and which through all the ages, have been the strength and support of His people, in life and in death—even with regard to these sacred discourses of His—we are now told by one of the more advanced Biblical theorists, that they probably convey only a few minor sayings which can be accepted as genuine.

And if we have any doubt as to the lengths to which reckless and unbelieving criticism can go, we have only

to read some of the more important articles in the *Encyclopedia Biblica*, edited by Dr. Cheyne, or the newspaper correspondence which followed the opening lecture delivered last autumn to the Liberal Churchmen's Union by the Dean of Ripon.[1]

Not only by open enemies, but by some who claim to be Christian believers, another Jesus has been set before us—not the CHRIST of the Gospel—not the CHRIST Whom the Apostles preached, and of Whom they wrote in their inspired Epistles—not the CHRIST for Whose Name the Martyrs rejoiced to suffer shame and to die—not the CHRIST of the Catholic Creeds and of the Fathers —not the CHRIST Whom the Catholic Church in every age has confessed and worshipped with an unchanging faith and an unwavering devotion. But, in place of Him in Whom we have believed, and into Whose hands we hope to commend our souls in the hour of death, we have a new Christ set before us. And on what authority? This is indeed a question hard to answer.

Do not think, my Reverend Brethren, that I am exaggerating the gravity of the attacks now being made, some more and some less openly, upon the foundations of Christian belief. I cannot escape from the conviction, when we look away from our own immediate surroundings, that we are living in very dangerous times. We have had controversies about Sacraments and about Ceremonial—now it is for the Faith itself that we have

[1] For a clear statement as to the Dean of Ripon's lecture, and as to the correspondence that followed, see the *New Liberal Review* for December, 1902, 82 Temple Chambers, London. Price one shilling.

to contend. The troubles of the fourth century seem to have come back. If it be so, God grant that the issue may be as glorious now as it was then. And throughout the struggle, in which sooner or later we must have our share, may it be given to us all to bear, in the power of the Holy Spirit, a faithful witness to Him in Whom we have believed and Whom we love, so that none may have reason to doubt our unchanging faith and our unwavering loyalty to Jesus our King and our God.

The Two Lines of Attack.

But now let us consider a little more closely some of the details of the present conflict between faith and unbelief. During recent years two distinct lines of attack upon the central doctrines of Christianity have been renewed amongst us. Though both tending towards the same end, these two hostile movements show a marked difference in their respective methods. There are, on the one hand, those who, without actually denying them, *explain away* the facts of the Gospel (often emptying language of its meaning). And there are, on the other hand, those who follow a bolder and more open line in the way of negation. We will now consider both methods a little more in detail.

"Pious Infidelity."

First, we have what has been called "pious infidelity," the unbelief of those who actually, though (as we may hope in some cases) ignorantly, betray their Lord with a kiss, and who, while undermining faith in His

true Godhead, as well as in the mystery of His holy Incarnation, and in the reality of His Resurrection, clothe their negations in language which makes a free and sometimes apparently a devout use both of the words of Holy Scripture and also of the definitions of the Christian Creeds, always, however, quoting in a more or less non-natural sense.

We need not assume that this kind of scepticism is, in the case of all who have been beguiled by it, invariably anti-Christian in intention. Some of its victims may have been led on by good motives, and may have hoped by a sort of compromise between faith and unbelief, to retain within the pale of nominal Christianity, and, it may be, under the beneficial influences of a certain kind of subjective piety, persons who have ceased to believe in the CHRIST of the New Testament and of the Creeds.

We must not be surprised, however, if, not only from the standpoint of Catholic Christianity, but also from that of outspoken unbelief, such efforts must appear utterly vain and hopeless.

Of this we may see a partial illustration in an article appearing in this month's *Nineteenth Century*, and written from the side of unbelief, by the author of that once famous book, *Supernatural Religion*, about what he calls "The Ripon Episode." After referring, with a sort of pitying admiration, to those whom he describes as men who "have voluntarily stepped forth to help the weaker and more troubled brethren, and to provide them with spiritualized views of doctrines regarding which their

minds have been rudely shaken," he adds, "But they have had to make bricks without straw, of which no abiding city can be built. If they have led the doubting into a seeming paradise of rest, it is one, unfortunately, from which they may any day be expelled by the Angel of Truth, with his two-edged sword, and to me it seems both right and expedient that warning of this should be given."

I have little doubt, my Reverend Brethren, that this prediction will be fulfilled, though not in the way that the author of *Supernatural Religion* means. We may be quite sure that the new Christ and the new Gospel cannot stand. Neither the one nor the other will command our love or our confidence, or stand the test of time. The religion founded on compromise between revealed truth and the speculations of unbelief is bound to fall. It must be destroyed by the sword of the Angel of Truth. The choice must eventually lie between the Catholic Faith on the one hand, or, on the other, some quite distinct system of belief or of negation, which will no longer masquerade in the garb of Christianity.

And the foundations of such a system, at any rate on its negative side, are already being laid—or rather laid over again—for there is nothing new in unbelief. But this brings us to the consideration of that other and bolder line of attack of which I have already spoken.

Encyclopedia Biblica.

Here we find ourselves face to face with a more offensive, less pietistic, and consequently, in some

respects, a less dangerous line of thought—one which does not merely explain away, but which more often frankly rejects historical Christianity in its more important features.

Of this phase of unbelief we have a conspicuous example in the recently-issued volumes of the *Encyclopedia Biblica*, a work which, perhaps chiefly owes its notoriety to the fact that, though published under the editorial sanction of a clergyman who still retains office in the Church of England, the anti-Christian tendency of very many of its articles is sufficiently obvious to all ordinary readers.

To examine such teaching, which, in some instances, cannot be regarded as falling far short of blasphemy, must of necessity be a painful task for all true-hearted Christians. And yet for us at any rate, as ministers and stewards of GOD'S Mysteries, it is surely a duty, now and then, to look unbelief in the face, not only in order that we may strive against it, but also in order to realize, by way of contrast, what it is to believe the Gospel, and what it is to have that divinely-given faith which is from the HOLY GHOST, and without which no man can say from his heart that JESUS is LORD.

I will, therefore, my Reverend Brethren, call your attention for a few moments to some of the statements in this Encyclopedia, and to a very just and temperate estimate of its tendencies as set before us in an able review which appeared in *The Pilot* last summer—one which will come home to us with all the more weight on account of the fact that (as I am permitted to state)

it is from the pen of Dr. Bernard, the learned Dean of St. Patrick's.

In that review we are reminded that in the work in question we must be prepared to meet with recklessness of speculation, and the ill-advised substitution of unproved theory for established fact, as well as for "conclusions as to our Blessed LORD, not only contrary to the evidence but utterly inconsistent with the central articles of the Christian Faith." Our attention is also called to the unchristian teaching which the articles on New Testament subjects place before the public as the necessary outcome of free and candid criticism.

"According to the *Encyclopedia Biblica* our LORD was not born of a Virgin. . . . Its writers deny in plain terms His Divinity. . . . The divine, we are told, is to be sought in Him only in the form in which it is to be found in a man." And commenting further upon such statements, and others of a like nature, the Dean goes on to say:

"There is nothing novel in these negations. We have all heard of them, read about them—some of us have investigated the evidence for them. What is novel in the present situation is the fact that these opinions, which are destructive of all Christianity worthy of that sacred name, are now introduced to the English public with the sanction and the authority of a Professor of Divinity at one of the Universities. It will not do, we fear, to say that Dr. Cheyne is not responsible for the opinions of the writers whom he has employed. He cannot divest himself of the responsibility, nor has he

made any effort to do so. Indeed, he has used phrases in several of his too numerous articles which unmistakably betray his own sympathies."

And what follows cannot be regarded as too outspoken:

"It is time to speak plainly about this matter. The truth is that Professor Cheyne is using his position to popularize and promulgate non-Christian beliefs. Freedom of thought and speech are permitted in the Church of England—and we thank GOD for it—to a degree unheard of in any other Christian community. But there are limits to such freedom—limits which men cannot be permitted to exceed without serious disaster. No candid person desires to suppress free discussion, even of the subjects most dear to the heart of Christendom. But plain men, who themselves believe that our LORD was more than an ordinary human being of exceptional talents and gifts, will not tolerate the endowments of the Church being used to propagate teaching which cuts at the root of the Christian Faith. Dr. Cheyne's position would be quite defensible if he were a 'free lance,' and if he had not voluntarily undertaken obligations, both as a Priest and a Professor, to serve the Church of England. But when a man finds that his intellectual convictions no longer harmonize with the doctrines which he is paid to teach, it is high time for him to consider whether he should continue to hold the positions of dignity to which he has been appointed by the authorities of the University and of the Church."

And in conclusion we are reminded that the widest

divergencies which, rightly or wrongly, exist within the limits of the Anglican Communion, "sink into insignificance when we find that the Church of England honours as a Cathedral dignitary and as a University Professor a man who spends years of his life in editing articles which disavow our LORD'S Divinity, and who in his own person uses language which leads a plain reader to suspect that he accepts little more of the supernatural element in historical Christianity than Professor Schmiedel or Professor van Manen.

The Claims of "Liberal" Churchmanship.

Certainly, my Reverend Brethren, to the world in general—to ordinary people, guided by the ordinary standard of honour and fair dealing, as between man and man, and quite irrespective of any theological considerations—it must seem somewhat difficult to understand how it is possible for one of Dr. Cheyne's way of thinking to go on holding any office in the Church of England, especially, as in his case, one involving grave moral responsibilities and also bringing with it material advantages dependent upon certain defined conditions.

But to every one this does not seem to be quite so clear as it must surely be to the majority. There are some who have brought themselves to believe, by a process of reasoning which it is not easy to follow, that there should be room in the Church even for people who cannot accept the first principles of ordinary Christianity—for persons, to speak more definitely, who cannot use the words of the Apostles' Creed. Such

a statement sounds almost like a grim jest or a gross exaggeration. I am, however, prepared to show that I am not overstating the case. And I will do this, in the first place, by quoting the words of a distinguished authoress—Mrs. Humphry Ward—whose name was announced last October, along with that of the Dean of Ripon and others, as one of the lecturers in connection with the Churchman's Union for the Advancement of Liberal Religious thought in the Church of England.[1] The Dean of Ripon, as we all know, delivered his lecture, and the report of it has already become sufficiently notorious. Mrs. Humphry Ward, however, though her name stood before his in the announcement seems to have been hindered from coming forward. But from a former statement as to her attitude with regard to greater comprehensiveness within the Church of England, we may gather her views on this subject. And thus, I think, we shall be better able to judge on what grounds Dr. Cheyne's position seems justifiable in the eyes of some who are in sympathy with what claims to be Liberal Churchmanship.

The statement to which I refer is contained in a letter addressed about three years ago to the editor

[1] *The Times* of the 25th October contained the following announcement:—"The Churchman's Union for the Advancement of Liberal Religious Thought in the Church of England has organized a series of lectures for the autumn and winter. Among the lecturers will be Mrs. Humphry Ward, the Dean of Ripon, etc." Then (after stating the names of other lecturers), it is added, "All who take an interest in the deeper problems of Christian thought and life are at liberty to attend these lectures."

of *The Times*.[1] What Mrs. Humphry Ward wrote on that occasion attracted a great deal of attention, and gave rise to much further correspondence. But soon the questions involved ceased for a time to occupy people's minds, and others took their place.

Now, however, in the light of recent events and utterances, they have a new interest. I need not therefore apologize for setting before you, in her own words, Mrs. Humphry Ward's sentiments and claims. I cannot read you the whole of her long letter, but I will quote those portions of it which will serve to give you an insight into the aims of what is called "Liberal Churchmanship"—a system of compromise and negation which goes much further in reality than the unwary would suspect, judging merely from some of its official statements.

After some preliminary arguments, Mrs. Humphry Ward's letter calls attention to the fact that we are now face to face with a great movement which "involves the rise of a new scientific philosophy and the growth of historical criticism affecting the Scriptures which are the authorities for Christianity."

The result of this, she contends, "is that within Christendom there are now two distinct Christianities, two doctrines of God, of Incarnation, and of Sin. The one is the Christianity of tradition, the other is the Christianity of a free and critical thought." And for permission to follow this new Christianity, within the borders of the Anglican Church, she pleads almost

[1] See *The Times*, 5th September, 1899.

passionately, describing herself as "one born and bred in the Church of England, who asks for nothing better than to remain a member of her communion, if conscience would allow it." But she goes further. She makes this claim not only for herself, but also for others — especially for the clergy. These are her words:—

"It is time that this alternative Christianity—the Christianity of Jowett, Caird, Martineau, and Green, should put forward claims which indeed it has delayed and dissembled too long. We want a firmer and more assured footing within the National Church. We are no longer content to join its services as aliens and on sufferance. Nor do we believe it just that while men of neo-catholic opinions are freely admitted to the Anglican ministry, men who take a wholly different view of the state of knowledge and evidence with regard to important and decisive questions of Christian history and doctrine, should be excluded from that ministry by the present conditions of subscription. In the belief of many persons ardently claiming the name of Christian, these conditions are no longer in accordance with the state of historical knowledge. They demand personal relief—relief from those passages in the Ordination, or the Baptismal, or the Confirmation Services, which oblige them to make, personally, certain historical assertions they no longer feel to be true. In all these cases has not the time come for an alternative formula to be claimed by the individual as a relief of conscience?"

To illustrate more freely the kind of freedom of opinion claimed within the limits of the Church, Mrs. Humphry Ward writes further:—

"To them," [i.e., to those who follow the teaching of Harnack, or Schürer, or Martineau], "and to those influenced by them, the assertion of personal belief in the historical truth of such a narrative as that of the Virgin birth of CHRIST, for instance, or of the Ascension, or in the clauses of any Creed based upon such narratives, is intellectually impossible. . . . They can no more say that they 'believe' that CHRIST was born of a Virgin Mother at Bethlehem than that they believe in the Forged Decretals or the miracles of St. Martin of Tours. . . . What right has the English Church to-day to exclude persons of this way of thinking from her services? Yet legally she does so exclude them. They are only within her borders on sufferance. . . . They cannot send their children, trained in their own beliefs, to Confirmation, because a personal expression of belief in the Creeds and Catechism is demanded of them. They cannot become sponsors for a friend's child, in the rite of Christian Baptism, because there again assent is demanded to a number of historical propositions which their historical conscience rejects."

This remarkable letter ends with an earnest pleading that, while those "who will take the services and the Creeds as they stand" should be allowed to do so, others—the disciples and followers of the "New Reformation" and of the "Alternative Christianity," as described above—should get the relief they claim.

In other words, according to this contention, it should be possible for some of us to say, We believe that JESUS CHRIST, the SON of GOD, was conceived by the HOLY GHOST, and that He was born of the Virgin Mary, and for others, without losing their rights as clergymen or as lay-Churchmen, to reply, We do not believe that He was so conceived or so born. Or, to go further, while some may be permitted to worship and to trust in their Redeemer as Very GOD of Very GOD, of one substance with the FATHER, and as the Eternal Word by Whom all things were made, it should be equally permissible to assert that He was not GOD in any true sense, but merely one in Whom "the Divine is to be sought only in the form in which it is capable of being found in a man"; that, moreover, He was one Whose Body did not rise on the third day from the place where they laid Him—one Who never could have said after His resurrection, "Handle Me, and see; for a spirit hath not flesh and bones as ye see Me have," and one who could not in any real sense have ascended into heaven. Such is the Christ, and such is the new Christianity for which the "New Reformation" is to prepare the way.

Shall we be angry, my Reverend Brethren, with the talented writer of the letter from which I have been quoting? Shall we not rather thank her for her straightforwardness in setting before us plainly denials of the Faith which others, with less honesty, have too often disguised under a mist of pious phrases?

It is difficult not to say hard things against persons

who are false to their pledges, or to refrain from accusing them of something worse than moral obliquity. But we have no such accusations to bring against one who (at any rate, from a merely human standpoint) is free from those obligations which all the clergy have taken upon themselves.

May we not rather indulge the hope that such honest doubt, or rather unbelief—honest, I mean, in intention, however contrary to reason as well as to faith in its conclusions and demands—may some day be exchanged for a true and humble belief in that Blessed Saviour, Incarnate, Crucified, Risen, and Ascended, Who is both LORD and GOD, and apart from Whom no human soul can ever find that peace and joy in believing, out of which comes the possibility of a life of holy and thankful service.

"The Clergy and the Creeds."

Thus far, my Reverend Brethren, on account of its bearing upon questions agitating men's minds at the present day, I have quoted at some length from a letter written more than three years ago. I will now, and for the same reason, go further back, and call your attention to a published sermon, entitled, *The Clergy and the Creeds*—one that was preached by the present Bishop of Birmingham before the University of Oxford, on Trinity Sunday, 1887. And I think you will soon perceive that what Dr. Gore said, fifteen years ago, is not only as true now as it was then, but that his strong words have been more than justified by sub-

sequent events. For you will see that the preacher deals with that more than questionable morality which assumes the right (for not very creditable reasons) of professing openly with the lips, especially in the recitation of the Creeds, that which the heart refuses to accept as really true. This is what he says:—

"There has appeared on the Church's horizon—rather there has manifested itself in the very centre of our life—a danger which I may call new—a danger which threatens our very foundations by blurring all those clear issues of truth, which make doctrinal unity intelligible and possible.

"A claim (which in its present shape is new) is making itself heard. It was put forward, though with hesitation and large reservations, by one who seeks to disentangle what he thinks is 'the kernel' of spiritual truth from 'the husk' of traditional Christianity. It has been put forward more recently and more broadly as an accompaniment of what is to be 'the New Reformation.'

"The claim is this—that men should exercise the Church's sacred ministry and solemnly and constantly, as the condition of its exercise, profess her Creeds, while all the time the truths which those Creeds express with so much emphasis, are openly (in their only intelligible sense) denied or regarded as open questions."

Further on Dr. Gore's words are as follows:—

"The avowed object is to destroy the distinctive, separate character of the Christian Faith. . . . The

hope is that without altering the distinctive language of our Creeds and prayers, custom may familiarize us with their use in an unnatural sense. The aim is to get the claim publicly expressed and tacitly recognized. Our difficulty, says that first writer referred to [Dr. E. A. Abbott], would be diminished, if not altogether removed, by publicity. It is quite possible, writes the second [Dr. Fremantle], that what is a puzzle to one generation will not be so to the next. This is undoubtedly true. People will get accustomed to the use of the highest language in a quite unreal sense, unless we purge ourselves of it. We need to meet the challenge with a protest, so clear, so broad, so firm, that the verdict of the Church's conscience shall be quite unmistakable. Without that protest we become accomplices."

And then Dr. Gore adds :—

"O let the conscience of men awake! The Christian Creed is a quite distinct and intelligible thing. If its reality is gone, we shall gain nothing and lose everything by retaining its language."

And in the following eloquent words he sums up, in a practical form, the conclusion of the whole matter :—

"We make also another appeal. It is to Churchmen. A society which exists, not primarily to seek truth, or to keep society together, or to make men comfortable, but to bear witness to a 'once for all delivered Faith,' and to preach a Gospel of specific good tidings given in the Incarnation, Birth, Death, and Resurrection of the Son of God, cannot welcome into the ministry, with any show of reason, men who are content indeed to use its

language, but only if they may repudiate its meaning. No society can do this with common self-respect. We need from the Church of England a plain and explicit expression of her mind such as shall make clear her determination to hold at all costs to the truth of the revelation which is her only ground of existence.

Dishonest Subscription.

These, my Reverend Brethren, are true words indeed. Never without doing violence to the first principles of truth and honesty can the Church admit into her priesthood men who do not believe what they profess to believe, or who will not teach what they promise to teach. Nor, moreover, can the Church ever "re-state" her ancient witness to the truth of CHRIST'S Gospel with a view to meeting modern scepticism half-way, in order that thus it may become more easy for doubters or misbelievers to give their unhallowed service in the ranks of the sacred ministry. Of such helpers, neither the Church nor her great LORD can ever stand in need.

We hear much nowadays about the decrease in candidates for Holy Orders. And one often-suggested remedy is that the terms of subscription should be relaxed. This, I fear, means, in plain language, that men should be eligible for Ordination even though they do not fully believe the Catholic Faith. GOD forbid! Let us never hope for an increase of clergy at the price of laxity or indifference, any more than at the price of insincerity. It is not so much numbers that we need,

as honest and heartfelt conviction, and submission to the truth as it is in JESUS.

A few Priests working in loyal obedience to the Faith of the Gospel will assuredly do more for the glory of GOD, and for the good of their fellow-men, than many Priests, each one going his own way, and each delivering, in place of a Divine message resting on Divine authority, some uncertain teaching of his own, the product of mere human conjecture as to what ought to be true, but certainly not the power of GOD unto salvation.

Our Duty to Our Lord.

And now, my Reverend Brethren, in conclusion, let us take all this to heart for ourselves. We are living, as I have said, in dangerous days, whether we realize this or not. The Evil One and the powers of unbelief are setting themselves in battle array against CHRIST and His Church. And there are traitors within the garrison. But it is better to live in an age of religious conflict than in an age of cold formalism. If unbelief be strong, faith and hope towards our LORD JESUS CHRIST are strong also. We are, too, I humbly hope, learning in this age to depend more and more on the supernatural help and protection of the HOLY GHOST. If this be so, we may be sure that the more our Blessed LORD is dishonoured by unbelievers, the more He will be glorified by His own faithful people.

Sceptics may think little of the holy Name of JESUS, or deem it sufficient that it should have a place of equality among the names of the wise or the great of this

world. But there will never be wanting true-hearted disciples inspired by the HOLY GHOST, whose one desire will be to give honour to their Saviour as their King and their GOD. That there must be conflict is certain. And many may fall away from the Faith, and the love of many may grow cold. But the result is also certain. Our LORD, Who by His Death has destroyed death, and Who has risen again has, from His empty tomb, gone forth conquering and to conquer. And all who follow Him now in faith and love shall in the end have some humble share in His triumphs.

What I earnestly desire, my Reverend Brethren, for you and for myself, is that we may all, with a humble sense of our sinfulness and weakness, and with an entire dependence upon the merits of CHRIST'S atoning Passion, and the help of the HOLY SPIRIT, be found fighting manfully the good fight of the Faith, under CHRIST'S banner, and against all who are His enemies or the enemies of His Holy Gospel.

And how shall we fight? One way is specially open to us as preachers of the Word. For it is by our preaching of that which we have received concerning CHRIST'S Divine Person and His redeeming work, that we may bear our witness for our LORD. If CHRIST can be dishonoured by false doctrine, He can also be glorified by the preaching of His true Gospel. And we must remember that we have been ordained, not merely to teach our people, not merely, by the offering of the Holy Eucharist, to plead, on their behalf and our own, the price of our redemption, but also in order that we

may glorify Him Who loved us and gave Himself for us.

In each sermon, then, that we preach, let us have a two-fold object before us. Let us seek by means of the words that we utter, however feeble they may be, not only to instruct our hearers in the truth, but also to glorify their LORD and ours. Thus to preach CHRIST may be as truly an act of worship as to sing His praises in the *Te Deum*. For if He hearkens, and if He hears our praises, and even our common conversation, will He not hearken, and will He not hear that which we say about Him from our hearts in His holy House? Let us, then, always preach about Him as in His Presence and for His glory, and (perhaps also we may add) as an act of reparation for the words of unbelief that have been uttered by others. But let us shun compromise. Let us preach, in its fullness, the truth as it is in JESUS—the full truth as to His eternal Godhead, and no less plainly the full truth as to that perfect Manhood which He has for ever taken into the unity of His Divine Person. Let us preach Him continually as the Eternal SON, Who for our sakes became Man, by taking to Himself a true Body and a reasonable Soul, Who was conceived by the power of the HOLY GHOST in the womb of the Blessed Virgin Mary, and that without spot of sin; Who offered Himself upon the Cross as a full, perfect and sufficient sacrifice, oblation and satisfaction for the sins of the whole world; Who suffered and was buried; Who on the third day rose again in that true Body, which had been crucified, and which still bore the sacred scars of His

Passion—in that true Body with which He ascended to the FATHER, and in which He shall come again, to judge all mankind in mercy and truth, and to receive His own people unto Himself, that where He is there also they might be with Him for ever.

In that Great Day may we, through His mercy and grace, have our place among His sheep, even among those who have heard His voice, who have followed Him, and unto whom He will give eternal life. In the meanwhile, as His servants, let us bear a faithful witness to Him and to the truth of His everlasting Gospel—always in the power of that HOLY SPIRIT Whom He has sent unto us from the FATHER.

XII

Prayer for the Departed.

My Reverend Brethren,

In this Synod of our Diocese (the twenty-second at which I have had the privilege of addressing you), let us commend ourselves to the merciful loving-kindness of our Heavenly Father, to the grace of our Lord and Saviour Jesus Christ, and to the help and protection of the Holy Ghost the Comforter.

The past year has been for us an exceptionally sad one. Two of our brethren in the Priesthood have been taken from us by the hand of death; our faithful and well-beloved Synod Clerk lies low upon his bed of sickness; several of our congregations are without settled Pastors, including one that is, or at any rate used to be, the most important of them all. And then, in addition to exceptional causes for regret, such as these, we cannot escape from those other humbling considerations which year by year force themselves upon us whenever we think seriously about our own lives and work, and about the spiritual condition of our flocks; especially when we realize that a true and living faith in our Blessed Lord

JESUS CHRIST ought to manifest itself, far more than at present, in those outward signs of piety, of unworldliness, and of self-sacrificing fruitfulness in the way of good works, for which too often we have to look in vain.

Yet such evidences of a living union with CHRIST through the HOLY SPIRIT should surely show themselves in every Christian man, and in every Christian woman, as well as in every Christian Priest. The position of each member of a communion based upon an Apostolic foundation does not merely involve an ecclesiastical separation from those who do not seem to possess that privilege. What is required in the true Churchman is a separation from the world—not from that universal brotherhood of mankind which GOD so loved that for it He gave His only-begotten SON—but a separation from that worldly ordering of human life, which, in practice at any rate, makes material prosperity, or pleasure, or the requirements and ambitions of society, the main objects of existence, rather than loving service towards our LORD JESUS CHRIST, and devotion to the best interests of His Church, of His poor, and of those, who in heathen lands have not yet heard His Holy Name. GOD grant that unworldliness may, some day, become the distinguishing feature of our Church in Scotland. At present we think too much about this lower life and far too little about our Risen and Ascended LORD and Saviour JESUS CHRIST. And this is the true secret of our luke-warmness with regard to the things of His Kingdom.

For our present low estate in regard to heavenly things, you and I must be ready to take to ourselves our fair share of the blame. Great is the dignity, and great are the responsibilities of the Priesthood and of the Episcopate. But "to whomsoever much is given, of him shall much be required." With such thoughts in our minds all we can do is to turn away from ourselves and from our defective and sin-stained service, to our gracious Saviour, and to remember that though we have sinned—falling far short of that high standard to which we were called—yet that He, JESUS CHRIST the Righteous, is our Advocate with the FATHER, and the Propitiation for our sins. My brethren, in dependence upon His intercession, let us pray earnestly for one another all through this new year—you for me, and I for you, and both you and I for those who have been committed to our care, and for whom we must give account. Let us pray especially for true repentance, and for the enlightening, converting, and enabling grace of the HOLY SPIRIT, in order that henceforth, in our different vocations and ministries, we may love CHRIST our LORD more truly, and follow Him more faithfully and more unselfishly in the way of unworldly and fruitful service.

. . . . . .

Let me urge upon you all, once more, my Reverend Brethren, the great importance of seasons for religious retirement, in the case of every Priest who desires to lead an unworldly life, to walk with GOD, and to enjoy, through the HOLY SPIRIT, both in prayer and in work, the sunshine of the light of CHRIST'S countenance,

unclouded by the hindering consciousness of sins and offences, which perhaps have never been fully repented of, or satisfactorily confessed.

. . . . . .

Surely in spite of much that makes us sad, we cannot deny that during this past year our LORD has been very gracious to us, the clergy and laity of this diocese, and that, in many ways, speaking to our hearts by those whom He has sent, and saying to each and all, "Behold, I stand at the door, and knock." I hope that not a few amongst us have, by humble and hearty self-surrender, opened the door to Him, and have invited Him to take possession of them wholly, not only that He may save them from their sins, and from the consequences of their sins, but also that, by His HOLY SPIRIT, He may make them His loyal subjects, His teachable disciples, and His faithful servants.

. . . . . .

Prayer for the Departed.

For these and all the servants of GOD who have thus finished their course in faith, we bless His Holy Name. We sorrow not as those who have no hope. For if we believe that JESUS died and rose again, even so we believe also that those who sleep in JESUS, GOD will bring with Him. Such is our hope—no less sure and certain because it cannot have its perfect fulfilment till the day of our Blessed LORD'S second and glorious appearing, when the dead shall be raised incorruptible, when the bodies and souls of CHRIST'S people shall be

again united, and when death shall thus be swallowed up in victory. That day, however, has not yet come.

In the meanwhile, it is not only natural, but it is right to mourn for the dead. For even our Blessed LORD, Who is Himself the resurrection and the life, wept at the grave of Lazarus. We may, and we must sorrow for our departed friends, and that in proportion to our regard for them. A stoical indifference to death is no sign of having the mind of CHRIST. And so, at the burial of our dead, we mourn over the last resting-places of their mortal bodies, and, with thoughts of sorrowful regret, we follow their departed spirits to that unseen world into which they have passed away from us.

But must we stop here? Is this all we can do? Must we bestow upon the souls of our departed friends only those thoughts of sorrow which are the natural outcome of a sense of bereavement, and which might arise in the heart of any heathen ignorant of the blessed truth that JESUS died and rose again, in order that He might be LORD both of the dead and of the living? Is there nothing practical we can do for them on whose account we mourn? May we not pray for them? If we prayed for them when alive, must we cease to pray for them now that they are dead? If we never prayed for them when they were with us, is it now too late to begin to perform that holy duty? When, at the offering of the Holy Eucharist, pleading the merits and Death of our LORD JESUS CHRIST, we entreat that we, and all His whole Church, may obtain the remission of our sins, and all other benefits of his Passion, must we mentally

exclude from that Church the souls of the faithful departed—the souls of all our brethren and sisters who have gone hence and are no more seen?

Concerning some of these we might perhaps be tempted to say, that having been, as we knew them in this world, so near to CHRIST in their lives, and so evidently choice vessels of GOD'S grace, they could hardly need our poor prayers. We would perhaps hope rather for theirs, on our behalf, and content ourselves with yielding high praise and hearty thanks to GOD for His wonderful goodness manifested in them, as in all His holy saints.

But, alas, among those who have gone hence, there have been many—some perhaps known to us, but the great majority personally unknown—in regard to whom we cannot rejoice with such sure and certain confidence. They were Christians, we know, but poor Christians. The condition of their spiritual lives was like that of the bruised reed, or of the smoking flax. They were, it may be, some of them, ignorant—hopelessly ignorant—they were weak, and often tempted, they often fell. In many cases religion seems to have been crowded out of their lives through the circumstances in which they found themselves placed. They were baptized into CHRIST—they were signed with His Cross, and they never intentionally turned their backs upon Him. Yet the world proved too much for them—in some through its beguiling pleasures—in others through its grinding poverty. And at last, whether by the way of abundance, or by the way of want, all alike arrived at the common destination of this mortal life—the grave.

There lie the rich, unable to carry away with them anything out of this world. There, too, lie the poor. Some of these were fathers of families—worn out perhaps with the daily struggle for bread—often too tired, night after night, to kneel down and pray—too tired on the morning of the one day of rest to rise up and worship their LORD in His holy House. There, too, lie mothers who were weighed down with family cares and anxieties, in addition to their poverty. Among the dead there are those who went hence, hardly knowing what to believe, or on whom to rely, on account of the conflicting doctrines of rival sects. Some were children, brought up in the midst of evil examples, and without any one to teach them the way of truth and righteousness. Some were soldiers, who in the heedlessness of youth, were hurried out of this world during the heat and excitement of battle, bravely fighting for their country, and yet with hardly a moment for one serious thought about the world to come.

To these we might add many other instances of men and women, of all sorts and conditions—redeemed by the Blood of CHRIST—baptized into His Church—not guilty of ever deliberately renouncing their Christian privileges, and yet by mere circumstances, as it would seem, hindered from coming near to that holiness, without which no man shall see the LORD, and enjoy the Beatific Vision in His Heavenly Kingdom.

For such is there no ground of hope? Can prayer do nothing for them? Is not our Heavenly FATHER almighty, and also most merciful? Could anything be

more comforting for the living in their sorrow, or could anything (that it is in our power to do for them) be more profitable for the dead, than that we should commend their departed souls to the mercy of GOD—especially when, in the offering of the Holy Eucharist, we plead the all-prevailing merits of His only-begotten and well-beloved SON JESUS CHRIST our LORD?

These are reasonable questions. And is not the answer, which they so obviously suggest, altogether in harmony with what we know as to the love of GOD our FATHER, as to the grace of our redeeming LORD and Saviour JESUS CHRIST and as to the almighty working of the HOLY GHOST? Have we any right to limit the gracious influences of that Blessed Spirit to this present life, as if He Who fills all things could not enlighten, guide, purify, and sanctify the souls of the departed as well as the souls of those who are still dwellers upon this earth?

Shall we, then, or shall we not, pray for the dead? Is it lawful, in our private prayers, in public worship, and especially in the celebration of the Holy Eucharist, not only to render to GOD high praise and hearty thanks for the wonderful grace and virtue declared in the lives of eminent saints, but also to pray for all our brethren and sisters departed—to entreat, through the merits of our Redeemer and theirs, that they may obtain pardon and peace—that they may be cleansed from all their sins in the Blood of that immaculate Lamb that was slain to take away the sins of the world and that, sanctified by the HOLY SPIRIT, they

may be made meet to be partakers of the inheritance of the saints in light, and thus be brought at last to a blessed resurrection, through Him Who died and rose again, our LORD and Saviour JESUS CHRIST?

To these questions a negative answer has been given in these modern times—an answer contrary to the ancient belief of CHRIST'S Church, and contrary also—it would seem—to what has been revealed as to the love of GOD: an answer therefore to be dismissed as incredible, unless vindicated by some authority to which we cannot refuse submission.

But is there any such authority? Is there anything, either in Holy Scripture, or in the teaching of the Catholic Church, to warrant the assertion that prayers for the dead may not be offered, and cannot be answered? We may search the Scriptures, but we shall search them in vain, for any denial of the efficacy of prayer for the departed. Those who would take away from the bereaved this, their great consolation—those who would rob the dead of this, the one act of kindness which we can do for them, must look elsewhere, and not to the Word of GOD, for their authority. Any attempt to deduce from Holy Scripture a condemnation of prayer for the souls of the departed, may well be set aside, not only as an odious, but also as an impossible task.

And then, what do we find when we turn to the teaching and to the example of the Primitive Church? How does the prohibition of prayer for the departed fare, in the light of Christian antiquity? To this

question there can be only one possible answer. For, as we all must know, proofs and quotations in abundance, with which I need not now trouble you, may be adduced to show, not merely that the Fathers and other chief exponents of the Church's Faith believed in the doctrine of prayer for the dead, and taught it, but also to make it historically certain, that this practice formed a recognized and unquestioned part of primitive Christian worship, both public and private. Indeed, had it not been for abuses which arose, long after, in connection with Purgatory and the sale of Indulgences, it would be difficult to see how prayer for the departed could ever have become a subject of dispute, or a less obvious duty than, for example, that parents should pray for their children, and children for their parents.

Here I must end. And I do so with the earnest hope that in this, and in all things, we may ever be led by that HOLY SPIRIT, by Whom the whole body of CHRIST'S Church is guided and sanctified. And as humble and obedient members of that Church, which He Himself has built upon the foundation of the Apostles aud Prophets, let us stand fast in her ancient ways and ask for the old paths, in order that we may walk therein, and find that rest for our souls for which we shall seek in vain among the shifting and ever-changing quicksands of modern speculation.

And let us see to it that we not only accept theoretically the truth that prayer for the departed is Scriptural and Catholic. Let us do more than we do

at present towards putting our belief into practice. When we come in contact with death, especially among those committed to our charge, or when some friend near and dear to us is taken away—let us make it a solemn duty to commend the soul of the departed to the mercy of GOD in CHRIST JESUS our LORD. And let us do this, not only in our private devotions, but also and most chiefly when, in offering up the Holy Eucharist, we beseech our Heavenly FATHER that not only we, but also all His whole Church may receive remission of our sins and all other benefits of CHRIST'S Passion. In other words, when we utter this prayer with our lips let us always realize in our hearts that we are then of necessity pleading not only for the living but also for the dead, and that we are asking on their behalf that they may have perfect cleansing from all their sins—that they may rest in peace, and that light perpetual may shine upon them.

Thus, when we come to die, others, I trust, will pray for us. But in the meanwhile, as we live on in this dying world, let us ever be looking unto JESUS our Life and our Light, our LORD and our GOD, our Saviour, and the Propitiation for our sins, so that in our last moments we may be able to say, each one for himself, with a humble and penitent hope, "Into Thy hands, O LORD JESUS, I commend my spirit, for Thou has redeemed me, O LORD, Thou GOD of truth."

XIII

The Gospel for the Sick and Dying — The Gospel for Children — The Gospel and Confession — Obedience to the Church — The Church's Rule of Life.

My Reverend Brethren,

In the Name of our Lord Jesus Christ, true God and true Man, One with the Father and the Holy Ghost in the glory of the Ever-blessed Trinity, we are again assembled in Synod.

We are few in numbers—and, year by year, we have fresh proofs of our personal insufficiency for the work committed to us. As we look within at our own hearts, as we examine our lives—as we estimate the work we have accomplished, or have failed to accomplish—as we look without at the condition of the Church, and of the world, we can hardly help seeing much that is calculated to fill our minds with anxious thoughts.

It must be so, alas! while things are as they are. And yet it is often when we are thus most conscious of our own weakness, of our past failures, and of the difficulties which surround us, that we are in reality most truly strong, though with a strength not our own.

For as a realized sense of sin must lead us to depend more and more wholly upon the merits of our Blessed Saviour's Passion and Death, so, in like manner, a realized sense of our inability to be what we ought to be, and to do what we ought to do, must always tend to make us seek, with renewed earnestness, for the enabling grace of that HOLY SPIRIT, the need of Whose help we are too often tempted to forget in times of prosperity.

It is not our weakness, as the world counts weakness, that need make us afraid. What we really have to fear is weakness in faith and love towards our LORD JESUS CHRIST—weakness in faithfully bearing witness for Him, by our lives as well as by our teaching—in short, that failure to respond loyally to the grace given to us, which is the essence of pastoral unfaithfulness. From this may GOD in His mercy deliver us all! And may He keep us also from that frequent cause of spiritual impotence—a readiness to accept the world's low estimate of what is required of the clergy, instead of that standard of perfection to which, in every age, holy Priests have striven to attain.

Of much unfaithfulness during past years I must myself, my Reverend Brethren, in the first place, plead guilty in your presence, asking your prayers. And of much unfaithfulness you, too, may be conscious. I do not see how it can be otherwise when we look upon our ministry in the light of the responsibilities it lays upon us, and in the light of that Great Day in which we must all stand before the Judgment-seat of CHRIST. May we

then find mercy through the merits of our Judge, Who died to be the Propitiation for our sins.

It is not, however, enough for you and for me here, in general terms, or elsewhere, in each confession that we make, thus to acknowledge our faults, our failings, and the insufficiency of our service. It is not enough that, time after time, we should ask for and receive, as penitents, absolution, through the forbearance of our gracious LORD and only Saviour JESUS CHRIST. It is not enough that we should pray to be forgiven, and strive after greater personal holiness. All this we must do; but as Ministers of GOD we must do more. Earnestly desiring His glory and the good of His Church, our chiefest aim must be to serve Him, during the time that remains to us, more devotedly; and to feed, with greater diligence than hitherto, that flock which He has purchased with His own Blood.

The Gospel for the Sick and Dying.

And, first of all, with this end in view, it must be our constant desire to be found faithful as preachers of CHRIST'S Gospel. St. Paul says, "Woe unto me if I preach not the Gospel."

But preaching the Gospel, let us remember, does not merely mean the delivery of sermons. The faithful Pastor will preach the Gospel in his private ministrations quite as much as he does in public, perhaps even more. He will preach to the sick as well as to the whole, and, above all, to the dying. To these, with the comfortable words of our Saviour CHRIST, he will pro-

claim the Gospel of a Crucified Redeemer—the Gospel of the Precious Blood—the Gospel of Him Who died that we might be forgiven—Who rose again and Who ascended into heaven, that in Him there might be a bright hope beyond the grave—beyond even the peaceful rest of Paradise—the blessed hope of immortality for the body as well as for the soul, in CHRIST'S everlasting kingdom.

The Gospel for Children.

So also, to go back from the close to the commencement of the Christian course, the faithful Pastor will assuredly preach the Gospel in his schools. In dealing with the young of his flock, whether it be in the weekly Sunday catechizing, or on other days—whenever or wherever he teaches—the Gospel of CHRIST, the Christian Creed, will be the beginning and the end of all his instructions. The desire of his heart will be to lead the children, from their earliest days, to look to CHRIST—to know Him as their Saviour and their GOD—their gracious Friend, their Crucified Redeemer, their Risen and Ascended King, Who will come again, and in Whose sight they must live their young lives, seeking to please Him into Whom they have been baptized, in Whom they have been taught to believe, and Whom they have learned to love.

And here, I feel sure, I am not giving a needless caution if I add that nothing in the Old Testament, or even in the New Testament, must be allowed to crowd out that which is the one thing needful, namely, the

knowledge of the LORD JESUS CHRIST Himself. And by this knowledge I mean not merely an acquaintance with His miracles, His parables, or His precepts. Our chief aim must be to impart to the children, so far as this is possible, a heartfelt belief in the glory of His Godhead, in the reality of His manhood, and in the love of His redeeming work. For here lies the foundation of every Christian hope, and the mainspring of every Christian virtue.

To judge from the method of religious instruction, which used to be followed not long ago, even in Church Schools, it is to be feared that the essential necessity for such teaching was not then so fully recognized as I hope it is now. "Holy Scripture," as a subject of instruction, did not always mean instruction about Him to Whom all the Prophets witness. Too often it chiefly consisted in the unenlightened and unspiritual imparting of historical information as to the events recorded in the ancient Hebrew records, the clue to which was not given. And what have been the results in after life? In many cases doubts and difficulties—in others unbelief. At any rate, much so-called Bible teaching has not been calculated to make the learners wise unto salvation, through faith which is in CHRIST JESUS. Christianity is the religion of a Person, not of a Book. The Book was written (and this is most evident in those parts of it in which the influence of the Inspiring Spirit is most conspicuous) in order that we might believe that JESUS is the CHRIST, the SON of GOD, and that believing we might have life through His Name.

To CHRIST and His Church we must, my Reverend Brethren, hold ourselves responsible for a scheme of religious teaching more distinctively Christian than was, to a great extent, that of the past century. How insufficient such teaching has proved, we cannot doubt when we see the lamentable ignorance as to the facts of the Christian Creed—in other words, as to the Gospel of CHRIST—that now exists among the men and women of the present day, who were the Sunday School children of the past generation. CHRIST'S Gospel has been committed to us, and that Gospel is for the young as well as for the old. We cannot faithfully discharge our trust, unless we teach it to the lambs as well as to the sheep. Every faithful Pastor must be a preacher of CHRIST, even to the children of the flock.

And so it must be also, when we have to prepare the children for Confirmation. Then we must make them realize that, in coming to that Sacrament, they are coming to CHRIST, their only Saviour. And we must teach them that when they seek, through the outward and visible sign, the inward and spiritual anointing of the HOLY GHOST, they must do so in order that they may be strengthened to run the race set before them, looking unto Him Who, though He was GOD, became Man that He might be their Redeemer—Who lived for them, Who died for them, Who rose again, and Who ascended into heaven that He might send the HOLY GHOST the Comforter. Apart from such teaching, all else in the way of preparation for the Laying on of Hands will be in vain.

The Gospel and Confession.

In hearing Confessions, too, it must be the same. All that is done then must be done in the light and power of the Gospel of CHRIST. As I have said on a former occasion, there is great danger in laying too much stress upon what is called direction, and in allowing people to think that they should confess their sins (just as they would state their bodily ailments to a physician), mainly in order that the director may be the better able to advise them as to amendment, and with regard to their spiritual lives in general. Such a view, if put to the forefront, is one which must degrade the Sacrament of Penance to a very low level. So, if we have to speak any words of our own before pronouncing the sentence of Absolution in the Name of CHRIST, let us see to it that such words are mainly about Him, and that they are uttered chiefly with the object of turning the penitent's thoughts and hopes to the Crucified and Risen Redeemer Who, because He had paid upon the Cross the infinite Ransom-Price of our salvation, could say to the first Ministers of His grace, "Whose soever sins ye remit, they are remitted unto them." If this we do—if thus we set forth CHRIST Crucified, as the object of the sinner's hope—and that at a time when the sinner's need of Him must be most fully felt, then we shall be indeed true preachers of His Gospel—preaching peace by JESUS CHRIST, Who, being LORD of all, left power to His Church to absolve all sinners who truly repent and believe in Him.

In all such ways—in our ministrations to the sick

and the dying—in the instruction we give to children—in the exercise of the ministry of reconciliation, and in the use of all the other opportunities which come to us in the ordinary course of our pastoral dealings with the flock of CHRIST, we may be, and we must be, preachers of His Gospel, quite as much as when we actually deliver sermons. In fact, it might be truly said that we might faithfully fulfil this foremost duty of our calling, even if, through circumstances, we never had the privilege of addressing congregations assembled together in the House of GOD.

Obedience to the Church.

But faithfulness in our ministry — faithfulness to CHRIST our LORD—does not end with the preaching even of His glorious Gospel. Our lives must reflect that which we teach. If we tell our people about the amazing humility of CHRIST, Who, though GOD from all eternity, condescended to become Man, we must ourselves be truly humble. If we preach His love—manifested in a thousand ways, but above all in that He laid down His life for us—then, surely, our lives must be full of self-sacrificing love, both towards GOD and towards our fellow-creatures. If we point to CHRIST crucfied, obedient unto death—even the death of the Cross—in order that He might fulfil the goodwill of the FATHER, in the redemption of the world, then our lives must be lives, not of self-pleasing, but of thankful obedience. A preacher of the Gospel who is not humble in his daily life, who is not devout

and charitable, who is guided by his own inclinations rather than by obedience to GOD and His Church, is in danger of pulling down with one hand that which he is building with the other. It may seem a mere truism to say that faithful preaching must be accompanied by a life of holy obedience. And yet we cannot too frequently remind ourselves of this obvious, but often forgotten, fact.

Let me, therefore, now say a few words as to personal obedience — especially as to that kind of obedience which will manifest itself in the well-disciplined life of a faithful Priest. Such obedience is supernatural, not natural, in its origin. It comes through the HOLY GHOST, from Him Who is the source of every virtue, even from our Divine LORD and great High Priest, Who, in His human Nature, came not to do His own Will, but the Will of the FATHER. In us fallen creatures, even amongst the weakest and most ignorant of us, there has always been a contrary tendency—a tendency to proud independence in regard to belief, and to bold self-assertion in regard to practice. And it is against this spirit of disobedience that the blessed Apostle St. Paul warns us all, as Christians, when he reminds us that we are not our own, because we are bought with a price. Now, if it be thus in the case of all CHRIST'S people, what shall we say as to His special claims on the obedience of those whom He has chosen to be His own ordained servants in the Ministry of His Word and Sacraments? Surely, as Priests, we, of all men,

should be foremost in setting an example in regard to this fundamental virtue. Obedience should guide us in all things—small as well as great. The Priest must remember that he is not only a man in authority, but also, and chiefly, under authority; and that he must therefore lead a disciplined life, realizing that the honour which comes with the Priesthood, brings with it, of necessity, corresponding obligations and restraints.

This is a principle which is recognized in almost every line of life; and it is one by which we Priests should always be guided, both in regard to doctrine and also in regard to practice, if we would be faithful to our high calling.

In regard to doctrine, at any rate, it can hardly be questioned that the man who aspires to the Christian Ministry, or who holds office in the Christian Church, without fully believing the doctrines of the Christian Creed, is one who does not merely expose himself to the charge of unfaithfulness to CHRIST and His Gospel. For he also stands convicted, as between man and man, of being untrue to the world's commonly-accepted standard both of honesty and sincerity.

But, as I have said, obedience in a Priest should manifest itself in small ways as well as in great—in His own private life, as well as in his faithfulness to the truth of the Gospel and in his preaching of that Gospel.

The faithful and obedient Priest will certainly lead a disciplined life. Such a life, almost of necessity, involves a daily rule; and such rules, I hope, most of

us make for ourselves, endeavouring to observe them as perfectly as we can. Rules of this kind will probably provide for each day a special time for private intercessory prayer, a time for meditation, a time for study, a time, in most cases, for teaching, as well as a time for pastoral visits.

Without some such regulation of our daily life much valuable time is sure to be lost—especially through hesitation as to what is the next duty to be performed, and also through that evil tendency which so often leads us to discharge pleasant duties promptly, and to postpone those which are less attractive to a more convenient part of the day—to a time which, perhaps, never arrives, till the sun has gone down, and darkness has overtaken us.

But, after all, self-made rules of life, which we may draw up for ourselves, and modify at our pleasure—important as they are, and almost necessary—are not sufficient tests of obedience for us, as Priests of the Church. The very fact that such rules are merely voluntary, robs them, to a certain extent, of their binding authority. Moreover, if they gain something, they also lose, from the fact that in following them we are only following our own often imperfect and sometimes mistaken conclusions as to what is best for ourselves.

The Church's Rule of Life.

A much truer test of external obedience will be our observance as to the Church's rule as to prayer, as to

fasting, and as to our reading of the Sacred Scriptures. As to prayer, in the saying of Mattins and Evensong; as to fasting, in the observance of vigils, Fridays, and other days of abstinence; as to reading, in regard to the four daily Lessons which are essential to the due recitation of the daily Offices, and which must be invariably read, either publicly or privately. Here, then, we have the Church's rule, as it has come to us. Some may think that it requires too much—others, comparing it with what has been required in other ages, may think that it requires too little. About such questions we may have our opinions; but whatever we think, our duty is to obey.

In submission to external authority in the daily use of an Order of Divine Service appointed for us, there is evidently more opportunity for the exercise of daily obedience than there could be in the use of any self-chosen forms of devotion, however strongly such forms might commend themselves to our own judgment as more excellent. And what is true as to the Divine Office is true also as to all the rest. For instance, self-chosen times and methods of mortification, however advisable in themselves, cannot, without the violation of the law of obedience, be substituted, at our discretion, for what the Church has ordered as to fasting and abstinence on the days appointed.

About such matters there has been too much laxity in the past; and, in spite of a higher standard of external obedience at the present day, there are still, I fear, many who fail, in this respect, to recognize the duty which the

Church so evidently requires of them. Some evade her very clearly-stated rules, under cover of fictitious exemptions, or by pleading exceptions which have no sanction in our communion. Others, going still further, feel able to dispense themselves, if not as a general rule, at any rate whenever they see fit. One considers the presence of a guest a sufficient reason for ignoring a Friday; another, who has received an invitation to dine with a member of his flock on a fasting day, is afraid of giving offence by showing unwillingness to partake freely of the good things provided. And so, for that occasion, at any rate, the inconvenient rule of the Church is set aside.

Some, I know, will defend such disobedience on the ground of charity. In the eyes of others, laxity with regard to the rules of the Church will seem, not only tolerable, but even praiseworthy, as calculated to disarm prejudice and also, perhaps, to win popularity. But, my Reverend Brethren, this is not the way to be truly loyal to CHRIST our LORD—this is not to practice dutiful obedience to His Church.

If there were no definite rules of the Church about such things, as was the case with regard to certain disputed questions among those early Roman and Corinthian converts to whom St. Paul wrote his Epistles, then it would be otherwise. But when the Church gives us definite laws—laws which in their substance have had the sanction of the whole Christian world during many ages and generations—it is surely the duty of all her faithful members, and especially of all her faithful Ministers, to obey rather than to please

themselves or to be guided by policy. For even CHRIST, true GOD and true Man—holy, harmless, and undefiled, in His human Nature pleased not Himself, setting us an example of loving obedience, that we should follow in His steps. And it was He Who said, referring to something less important than the rules of His Church, "He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much."

. . . . . .

And now, my Reverend Brethren, I would commend you all to the grace of our LORD and only Saviour JESUS CHRIST—to the love of GOD our FATHER, and to the guiding light and protection of the HOLY GHOST the Comforter, this day and for ever.

XIV

Alltshellach, Onich,
Inverness-shire,
21*st Jan.*, 1906.

My Reverend Brethren,

Though unable to be with you, I am still able through our Dean (to whom I owe a deep debt of gratitude) to address a few words to you assembled together in the Name of our Lord Jesus Christ (true God and true Man), Whom we love, and Whom we must try to serve in the power of the Holy Ghost, Whom He has sent unto us from the Father, and without Whom we can do nothing.

All Christians are called to be prophets, priests, and kings unto God and our Father. This is especially true in the case of those who have been called to exercise the ministerial Priesthood. You, my brethren, are Priests indeed called upon not only to offer up yourselves "a living sacrifice, holy, acceptable unto God, which is our reasonable service," but you are also called very often to celebrate the Mysteries of the Holy Eucharist, to offer up the Sacrifice in humble remem-

brance of His Death upon the Cross, Who said to His Apostles, "Do this in remembrance of Me."

You are also called to be kings, rulers of His Church, not by might and power, but by precept and example.

And you are also called upon to be prophets indeed. This is a work that can only be performed aright by those who are filled with the HOLY GHOST, whose office it is to glorify CHRIST, the Blessed Master, Who said to His disciples, "He shall glorify Me, and ye also shall bear witness."

This sacred ministry you can fulfil indeed by the preaching of the Gospel.

In the light of the eternal world, I feel, my dear brethren, more and more convinced of the vital importance (for our own souls, and for the souls of those whom we may desire to benefit) of those doctrines commonly called "Evangelical." I do not use this word in its "Protestant" sense, whatever that may be.

What I mean is that in our teaching we should be determined to know nothing among those to whom we are sent but JESUS CHRIST, and Him crucified. We should point to sin as we must see it in ourselves, and then point to Him, nailed to the Cross, as our only hope of pardon and acceptance.

We should point to Him risen from the dead as our assurance of eternal life, and we should point to Him ascended into heaven that He might be our Advocate with the FATHER, as well as the Propitiation for our sins, "the Lamb upon His throne," to Whom be all glory for ever and ever.

And now farewell, my beloved brethren. I would commend you to the grace of the LORD and Saviour of Whom I have spoken, to the love of GOD our FATHER, and to the help and protection of the HOLY GHOST now and for evermore. Amen.

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